

THE BOOK OF JONAH
IN
CHALDEE, SYRIAC, AETHIOPIC AND ARABIC.

E06933

THE
BOOK OF JONAH

IN FOUR SEMITIC VERSIONS,

VIZ.

CHALDEE, SYRIAC, AETHIOPIC, AND ARABIC.

WITH
CORRESPONDING GLOSSARIES

BY
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WILLIAMS AND NORWORTHY:
11, BLENHEIM STREET, COVENT GARDEN, LONDON;

10, SOUTH FREDERICK STREET, EDINBURGH.

PARIS: A. DUPONT.

LEIPZIG: F. A. BROCKHAUS.

1857.

P R E F A C E.

• The aim of the little work now offered to the Public, is to be useful to those Students at our Universities, who, after having made some progress in Hebrew, may be anxious to gain at least a slight knowledge of the principal cognate dialects. On the advantage of such knowledge to the Theologian I need not here enlarge. Our Authorised Version of the Hebrew Scriptures is now generally acknowledged to be an indifferent one, and the call for a revised translation is daily becoming more urgent. The Masoretic Text itself is in many places obscure, in some to all appearance corrupt; and the only means of getting over at least a part of these difficulties is the study of the other Semitic languages and the comparison of the Translations that exist in them, more especially the Aramaic and Arabic.

This volume presents to the Student one of the shortest, and simplest of the Biblical Books in four of the old oriental Versions — viz. the Chaldee, Syriac, Aethiopic, and Arabic — accompanied by Glossaries, which give not only the meaning of every word in each of the texts, but also the principal cognate vocables in the other dialects; so

that a careful study of the work — brief though it be — will enable the reader to arrive at a tolerably accurate comprehension of some of the principal points of resemblance and difference in the Semitic languages.

It remains for me to add a few remarks, as to the manner in which I have constituted the several texts.

The Chaldee is based upon a collation of the principal Polyglots and early editions — such as the Parisian and London, ~~the~~ Bomberg or Venetian, and Buxtorf's Rabbinic Bible — the most important variants being given at the foot of the page.

The Syriac text is taken from Lee's edition, recollated with two Mss. in the Bodleian Library and two in the British Museum. It was my endeavour to exhibit here the different modes of indicating the vowels etc. in Syriac; an endeavour in which, however, I have not succeeded very well, owing chiefly to the imperfections of the type. For instance in the word ܡܠܟܐ (p. 48, l. 8), the large point above the ܡ (it should have been still larger in proportion to the rest) belongs to the oldest system of punctuation, and shows that it is of the fourth conj. or Ethpa'al; whilst the small points under the first ܠ and over the ܡ and the second ܠ, indicate respectively the aspirated and unaspirated pronunciation of those letters (ethkatash, or more correctly ethkatash). So again in the word ܐܬܬܐܪܪܐܦ (p. 50, l. 13) the small dot between the ܬ and the ܐ indicates the unaspirated sound of the former, or rather the assimilation of the two letters (ettarraḥ instead of ethṭarraḥ); whilst the large dot over the syllable ܐܪ is the mark of the fourth conj.

In ܐܠܗܐ (p. 49, l. 3) the two large points under the final ܐ are one way of indicating the 3. p. sing. fem., another being exemplified in ܐܡܪܐ (p. 49, l. penult.). In the ܐܡܢ (p. 49, l. 2), the large dot over the ܐ gives a clue to the pronunciation (khēbhālā or khēbhōlō), which was afterwards rendered more distinct by substituting or appending the later vowel-sign ܐ or ܐ. Some information on this subject may be found in the larger Syriac Grammars; more in Ewald's *Abhandlungen über orientalischen und biblischen Literatur* (Göttingen 1832) and Bernstein's Preface to his edition of the Gospel of St. John (Leipzig 1853), which latter work is printed in a remarkably clear and beautiful type. I should mention that I have inserted the points rūkāch (ܪܘܚܐ) and kūshāi (ܩܘܫܐ) only when they were found in one or other of the Mss. that I used.

The Aethiopic text is from the edition of Petraeus (P. in the variants), collated with one Ms. in the Bodleian Library and one in the British Museum.

Finally, the Arabic version is taken from a Ms. in the Bodleian, and is, so far as I am aware, now published for the first time. The Ms. is unfortunately rather carelessly written, so that I have been obliged in one or two instances to have recourse to conjectural emendation, a remedy which I am always reluctant to employ.

Subjoined is a list of errata, which the reader is requested to correct before making use of the book.

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November 1856.

W. WRIGHT.

ERRATA.

- P. 2. l. 2. **וְיָחַד**.
- P. 4. last line, note h) **אוֹחֲרָנָא**.
- P. 6. l. 3, **וְאַחַר**; l. 4. **וְאַחַר**.
- P. 6. l. 8. **וְאַחַר**; l. 16. **וְאַחַר**. After all, **וְאַחַר** is perhaps nothing but an abstract noun from **אָלַע**, meaning *fear*, and used (like **וְאַחַר** and **וְאַחַר**) to denote *the object feared, the deity*.
- P. 8. l. 9. **אַחֲרֵי**.
- P. 9. l. 7. **אַחֲרֵי**.
- P. 11. l. 1. **וְיָחַד**; l. 14. **וְיָחַד**.
- P. 13. l. 14. **וְיָחַד**; l. 19. **וְיָחַד**.
- P. 15. l. 6. After **וְיָחַד** add: (pron. **וְיָחַד**).
- P. 17. l. 21. **וְיָחַד**.
- P. 19. last line, **וְיָחַד**.
- P. 20. l. 16. **וְיָחַד**.
- P. 22. l. 6. **וְיָחַד**; l. 9. **וְיָחַד**.
- P. 23. l. 2. **וְיָחַד**; l. 3. Epiphanius; last line, **וְיָחַד**.
- P. 25. l. 2. **וְיָחַד**.
- P. 32. penult. **וְיָחַד**.
- P. 33. l. 17. **וְיָחַד**.
- P. 39. l. 3. **וְיָחַד**.
- P. 45. l. 3. **וְיָחַד**.
- P. 47. l. 5. **וְיָחַד**.
- P. 49. l. 5. **וְיָחַד**; l. 12. **וְיָחַד**.
In several places in the Syriac text a point has been broken off;
e. g. p. 49, last line, **וְיָחַד**;
p. 50. l. 2. **וְיָחַד**; l. 17. **וְיָחַד**.
- P. 56. l. 21. **וְיָחַד**.
- P. 67. l. 25. **וְיָחַד**.
- P. 75. l. 11. **וְיָחַד**.
- P. 76. l. 7. **וְיָחַד**; l. 15. **וְיָחַד**;
l. 20. **וְיָחַד**.
- P. 77. l. 1. **וְיָחַד**.
- P. 78. l. 12. **וְיָחַד**; l. 13. **וְיָחַד**;
l. 20. **וְיָחַד**; l. 26. **וְיָחַד**;
l. 29. **וְיָחַד**.
- P. 79. l. 1. **וְיָחַד**: last line, **וְיָחַד**.
- P. 80. l. 8. **וְיָחַד**; l. 17. **וְיָחַד**; last line, **וְיָחַד**.
- P. 81. l. 7. — **וְיָחַד**; l. 17. **וְיָחַד**;
l. 25. **וְיָחַד**.
- P. 84. l. 1. **וְיָחַד**.
- P. 89. l. 14. **וְיָחַד**.
- P. 91. l. 11. imper. **וְיָחַד**; l. 23. **וְיָחַד**.
- P. 92. l. 14. **וְיָחַד**.
- P. 95. l. 8. **וְיָחַד**.
- P. 100. l. 11. **וְיָחַד**; and **וְיָחַד**.
- P. 104. penult. **וְיָחַד**.
- P. 106. l. 7. **וְיָחַד**; l. 8. **וְיָחַד**;
l. 18. **וְיָחַד**.
- P. 110. l. 2. **וְיָחַד**.
- P. 111. l. 12. **וְיָחַד**.
- P. 123. l. 7.
- P. 128. l. 17. **וְיָחַד**.
- P. 129. l. 4. **וְיָחַד**; l. 13. **וְיָחַד**.
- P. 132. l. 10. **וְיָחַד**.
- P. 135. l. 11. **וְיָחַד**.
- P. 136. l. 14. **וְיָחַד**.
- P. 136. l. 22. **וְיָחַד**.

CHALDEE VERSION.

יונה

א

- 1 והוה פתגם נבואה מן קדם יי עם יונה בר אמתי למישר:
- 2 קים אול לנינה קרתא רבתא ואתנבי עלה ארי סליקת בישתהון
- 3 לקדמי^(א): וקם יונה למערק לימא מן קדם דאתנבי בשמא דיי ונחת ליפו ואשבח אלפא דאולא^(ב) לימא ויהב אנרה ונחת בה למיזל עמהון. בימא מן קדם דאתנבי בשמא דיי: ויי
- 4 ארים רוח רב על ימא והוה נחשול רב בימא ואלפא בעיא לאתברא^(ג): ודחילו ספניא ובעו גבר מן דחלתיה וחוזו ארי
- 5 לית בחון צרוד ורמו ית סניא רבאלפא לימא לאקלא מנהון^(ד)
- 6 ויונה נחת^(ה) לארעית שדא דאלפא ושכיב ורמו: וקרב לחתיה רב ספניא ואמר^(ו) ליה מא את דמוך קום צלי קדם
- 7 אלהך מאם יתרחם^(ז) מן קדם יי עלנא ולא נביד: ואמרו גבר לחבריה אתו ונרמי. עדבין ונדע בדיל מן^(ח) בישמא הדא לנא
- 8 ורמו עדבין ונפל עדבא על יונה: ואמרו ליה חוי כען לנא בדיל מן^(י) בישמא הדא לנא מה עבדתך^(י) ומנן את אהי אידא^(א) היא

(^א) קדמי (^ב) דאולא (^ג) לאתברא (^ד) מעליהון
(^ה) נחת, נחית (^ו) ואמר (^ז) יתרחם, יחיים (^ח) מה
(^י) מה (^י) עבדתך (^א) ומא

מִדְּנִיָּסָה וְאִי מִדִּין עֲמָא אָתָּ: וְאָמַר לְהוֹן יְהוּדָאִי לֵאמָר וְאֵן קָדָם 9
 יְיָ אֱלֹהָא דְשָׁמְיָא אָנָּה דְחַל דְּעֵבֵר יֵת. וְיָמָא וְיֵת בְּשָׁתָא: וְדִחִילו 10
 גְּבַרְיָא דְחִילָא (י) רַבָּא וְאָמְרוּ לֵיהּ מַה־דָּא עֲבַדְתָּא אָרִי וְדַעֵנּוּ 11
 גְּבַרְיָא אָרִי מִן קָדָם יְיָ הוּא עֲרִיק אָרִי חַוִּי לְהוֹן: וְאָמְרוּ לֵיהּ 12
 מַה־נַּעֲבִיד לָךְ וְיִנְיַח יָמָא מִנְּנָא אָרִי יָמָא אָוִיל וְנַחֲשׁוּלִיָּה
 תִּקְרָא (י): וְאָמַר לְהוֹן מְלוּנִי וְרַמּוּנִי לְיָמָא וְיִנְיַח (י) יָמָא מַעֲלִיכּוֹן (י) אָרִי 12
 יָדַע אָנָּה אָרִי בְּדִילִי נַחֲשׁוּלָא רַבָּא הָדִין עֲלִיכּוֹן: וְשָׁמִין 13
 גְּבַרְיָא (י) לְאַחְבָּא לְבִשְׁתָּא וְלֹא יָבִילוּ אָרִי יָמָא אָוִיל וְנַחֲשׁוּלִיָּה
 תִּקְרָא (י) עֲלִיהוֹן: וְצִילָאוּ (י) קָדָם יְיָ וְאָמְרוּ קִבֵּל בְּעוֹתָאִי דְּלֹא כֶּעַן 14
 גִּבֹּר בְּחוֹכֶת נַפְשָׁה (י) דְּגִבְרָא הָדִין וְלֹא תִתֵּן עֲלֵנָא חוֹכֶת דָּם
 וְזִי אָרִי אָתָּ יְיָ כְּמָא דְרַעֲוָא קִרְמָךְ עֲבַדְתָּא: וְנִסִּיכּוּ יֵת יוֹנָה 15
 וְרַמּוּהִי לְיָמָא וְנַח יָמָא מִנַּחֲשׁוּלִיָּה: וְדִחִילו גְּבַרְיָא דְחִילָא רַבָּא 16
 מִן קָדָם יְיָ וְאָמְרוּ לְדַבְחָא דְבַח (י) קָדָם יְיָ וְנִדְּרוּ נִדְרִין:

ב

וְזִמְן יְיָ נִנְא רַבָּא לְמַבְלַע יֵת יוֹנָה וְהוּא יוֹנָה בְּמַעֲיָא דְנוּנָא תִּלְחָא 1
 וְזִמְן וְתִלְחָא לִילָנָן: וְצִלִּי יוֹנָה קָדָם יְיָ אֱלֹהֵיהּ מַסְעִיָּא דְנוּנָא: 2
 וְאָמַר צִלִּיתִי מִדַּעֲקָתָא (י) לִי קָדָם יְיָ וְקִבֵּל צִלוֹתִי מֵאַרְעִית. תְּהוּמָא 3
 בְּעִיתִי עֲבַדְתָּא בְּעוֹתִי: וְרַמִּיתִּי לְעוֹמָקָיָא (י) בְּלָא רַבָּא וְנַהֲרָא (י) 4
 סְחוּר סְחוּר לִי כָּל־נַחֲשׁוּלוֹתֵי דְיָמָא וְנִלוּהִי עָלֵי עָרוֹ (י): וְאָנָּה 5
 אֲמַרִית (י) אֲתַרְכִּית מִן קָדָם מִימְרָךְ בְּרַם אִיסִּיף לְאַסְתִּבְלָא בְּהוֹכְלָא.
 דְקִדְשֵׁךְ: אֲקִפּוּנִי מִיָּא עַד מִיתָא תְּהוּמָא סְחוּר סְחוּר לִי יָמָא 6
 דְסוּף תְּלִי עֵיל מַרְשִׁי: לַעֲקָרֵי טוּרָא נַחֲסִיתִי (י) אֲרַעָא נַגְרָתָא (י) 7

(י) יְהוּדָאִי	(י) גְּבַרְיָא דְחִילָא	(י) תִּקְרָא	(י) וְיִנְיַח
(י) מַעֲלִיכּוֹן	(י) גְּבַרְיָא	(י) תִּקְרָא	(י) וְצִלִּי
(י) נַפְשָׁה	(י) דְּבַח	(י) מַדְעָקָא	(י) כְּעַ
(י) וְנַחֲשׁוּלִיָּה	(י) עֲבָרִי	(י) אֲמַרְתָּ	(י) נַחֲסִיתִי
(י) נַגְרָתָא			

(י) נַגְרָתָא, נַגְרָתָא

בְּחֻק־פָּהָא עִיל מְנִי עֲלָמִין^ה וְאַתָּה קָרִיב^ה קְדָמָךְ לֹא־סָקָא מִחֻבְלָא
 8 חַיִּי יְיָ אֱלֹהֵי^ה: בְּאַשְׁתְּלֵהֲנוּת עָלֵי נַפְשִׁי פּוֹלְחָנָא דְּיִי אֲדִבְרִית
 9 וְעֲלִית לְקְדָמָךְ צִלּוֹתִי לְהִיבְלָא דְּקוֹדְשֶׁךָ: לֹא כַעֲסָמִיָּא פִלְחִי
 10 טַעֲנוּחָא דְּמֵאַחֵר^ה דְּאַתּוּמֵּכּ לְהוֹן לִית אֲנִן וְדַעֲיוֹן: וְאַנָּה
 בְּחֻשְׁבְּחֵךְ אֲוֹדָאָה קוֹרְבָנִי אֶקְרִיב קְדָמָךְ דְּנִבְרַח^ה אֲשִׁלֵּם
 11 פִּירְקֵן נַפְשִׁי בְּצִלוֹ קָדָם יְיָ: וְאָמַר יְיָ לְנוּנָא וּפְלִט יִתָּה יוֹנָה
 לִיבְשָׁתָא:

ג

1 וְהוּהוּ פִּתְגָם נְבוּאָה מִן קָדָם יְיָ עִם יוֹנָה חֲנִינוּת לְמִימְרָ:
 2 קִים אֲיוֹל לְנִינוּרָה קְרָפָא רְבָחָא וְאַתְנָבִי עָלֶה יִת נְבוּאָהָא דִּי
 3 אָנָּה מִמְלָךְ עֲשֶׂךָ: וְקָם יוֹנָה וְאָזַל לְנִינוּרָה פִּתְנָמָא דְּיִי וְנִסְוָה
 4 הָנֹחַ קְרָפָא רְבָחָא קָדָם יְיָ מִחֻלְדָּה וְלֵחָא יוֹמִין: וְשָׂרִי^ה יוֹנָה לְמַעַל
 בְּקְרָפָא מִחֻלְדָּה יוֹמָא חָד וְאַכְרִיו וְאָמַר בְּסוֹף אַרְבַּעִין יוֹמִין וְנִינוּרָה
 5 מִתְחַסְבָּא: וְהִימִינוּ אֲנָשִׁי^ה לְנִינוּרָה כְּמִימְרָא דְּיִי וְגִזְרוּ צוּמָא
 6 וְאַסְרוּ^ה שְׁקִין מִרְבָּהוֹן וְעַד זְעִירָהוֹן: וְסָטָא פִּתְנָמָא לְנֹחַ
 מִלְכָּא דְּנִינוּרָה וְקָם מִפּוֹרְסֵי מַלְכוּתִיהָ וְאַעֲדִי לְבוּשִׁי^ה יִקְרִיָּה
 7 מִנִּיָּה וְאַתְחַבְּסִי שָׁקָא וְיִתִּיב עַל קָטָמָא: וְאַכְרִיו וְאָמַר בְּנִינוּרָה
 מִגִּזְרֵת מִלְכָּא וְרִבְרַבְנוּהִי לְמִימְרָ אֲנָשָׁא וּבַעֲדִירָא תוֹרָא^ה וְעָנָה
 8 לֹא וְטַעֲמוֹן מִדַּעַם וְלֹא יִרְעוֹן וּמִיָּא לֹא יִשְׁתּוֹן: וְיִתְחַסְטֵן סָקִין
 אֲנָשָׁא וּבַעֲדִירָא וְיַצְלוֹן קָדָם יְיָ בְּתַקּוּף וְיִתְחַבֵּן גְּבֵר מֵאַרְחִיָּה
 9 בְּאַשְׁתָּא וּמִן תַּסּוּפָא דְּבִירִיהוֹן: מִן יָרַע דְּאִירָא בִּידִיָּה
 חוֹבִין וְיִתִּיב מִנְהוֹן וְיִתְרַחֵם עֲלוֹהִי^ה מִן קָדָם יְיָ וְיִתִּיב מִתְקוּף
 10 רִוְגִיָּה וְלֹא נוֹבֵד^ה: וְגִלָן קָדָם יְיָ עוֹבְדִיָּהוֹן אֲרִי חֲבִי מֵאַרְחִיָּהוֹן
 בִּישָׁתָא וְחֵב יְיָ מִן בִּישָׁתָא דִּי מִלָּל לְמַעַבְדָּ לְהוֹן וְלֹא עֲבָד:

עֲלָמִין ^ה	וְאַתְּ קָרִיב ^ה	אֱלֹהֵי ^ה	מֵאַחֵר ^ה	דְּנִבְרַח ^ה
וְשָׂרִי ^ה	אֲנָשִׁי ^ה	וְלִבְשִׁי ^ה	לְבוּשׁ ^ה	תוֹרִי ^ה
עֲלָנָא ^ה	נִיבְדָּ ^ה			

ד

וּבֹאֵשׁ לְיוֹנָה בִּישָׁא רַבָּא וְחָקִיף לִיהּ: וְצִלִי קָדָם יְיָ וְאָמַר קָבֵל 2
 בְּעוֹתִי יְיָ הִלָּא רִין פְּחָמִי עַד דִּתְוִיתִי ⁽¹⁾ עַל אֲרָעִי עַל בֶּן
 אוֹחִיתִי לְמַעַרְק לִישָׁא אָרִי יִדְעֵנָא אָרִי אֵת אֱלֹהֵא חֲנָנָא
 וְדַחֲמָנָא מִרְחִיק רְגוֹ וּמִסְגִּי לְמַעַבְדַּר טַבָּון ⁽²⁾ וּמַחֲבִיב מִימְרִיהּ
 מִלְּאִיתָאֵהּ בִּישָׁתָא ⁽³⁾: וּבָעֵן יְיָ סָב פֶּעַן נַפְשִׁי מִנִּי אָרִי 3
 שָׁב דְּאִימּוֹר ⁽⁴⁾ מִדְּאִתִּי ⁽⁵⁾: וְאָמַר יְיָ הִלָּתְדָא תְּקִיף לָךְ: וּנְפַק 4
 יוֹנָה מִן קִרְתָּא וַיְחִיב מִסְדָּנָה לְקִרְתָּא וַעֲבַד לֵיהּ תַּמָּן 5
 מִטְּלָתָא ⁽⁶⁾ וַיְחִיב תְּחוּתָהּ בְּטוּלָא עַד דִּיתְחִי מַה־יְהִי בְּסוּף
 קִרְתָּא: וְנִשְׁפִּין יְיָ אֱלֹהִים קִיקִיּוֹן וּסְלִיק עִירָא מִן ⁽⁷⁾ יוֹנָה לְמַקְוֵי 6
 טוּלָא עַל רִישִׁיהּ לְאַגְנָא לִיהּ ⁽⁸⁾ מִבִּישָׁתִּיהּ וַחֲדֵי יוֹנָה עַל קִיקִיּוֹן
 חֲחָא רַבָּא: וְנִשְׁפִּין יְיָ יַחַד הוֹלְעָתָא בְּמַסַּק צִפְרָא בְּיוֹמָא ⁽⁹⁾ 7
 דְּבַתְרוּהִי ⁽¹⁰⁾ וּמַחַח ⁽¹¹⁾ יַחַד קִיקִיּוֹן וּבִישָׁא ⁽¹²⁾: וַהֲוֵה בְּמִדְּנָה שְׂמִשָּׁא 8
 וְנִשְׁפִּין יְיָ רוּחַ קְדוּמָא שְׁחִיקָתָא ⁽¹³⁾ וּטְפַחָא ⁽¹⁴⁾ שְׂמִשָּׁא עַל רִישָׁא
 דִּיוֹנָה וְאַשְׁתַּלְהִי וְשָׂאֵל נַפְשִׁיהּ לְמַחַח ⁽¹⁵⁾ וְאָמַר אֵב דְּאִמּוֹר
 מִדְּאִתִּי ⁽¹⁶⁾: וְאָמַר יְיָ לְיוֹנָה הִלָּתְדָא תְּקִיף ⁽¹⁷⁾ לָךְ עַל קִיקִיּוֹן וְאָמַר 9
 לְתִרְדָּא תְּקִיף לִי עַד מוֹתָא: וְאָמַר יְיָ אֵת חֲסָתָא ⁽¹⁸⁾ עַל קִיקִיּוֹן 10
 דְּלֹא עֲמִלָּתָא ⁽¹⁹⁾ בִּיהּ וְלֹא רַבִּיתְהִיהּ דִּי בְּלִילָא הָרִין הוּרִי אֲבִלְלִילָא
 אַחֲרָנָא ⁽²⁰⁾ אֲבָד: וְאַנָּא לֹא אַחִים עַל נִינּוּה קִרְתָּא רַבָּא דְּאִתִּי 11
 בִּיהּ סְגִי מִתְּרָתָא עֲסָרִי רַבָּון ⁽²¹⁾ אֲנִשָּׂא דְלִילָא יָדַע בֶּן יַסְמִינָה
 לְסַמְאֵלִיהּ וּבְעִירָא סְגִי:

(1) קִים	Some edd. add	(2) טַבָּון	(3) בִּישָׁא	(4) דְּאִמּוֹר	(5) דְּאִתִּי
(6) מִדְּאִתִּי	(7) מִטְּלָתָא	(8) מִבִּישָׁתִּיהּ	(9) וְטְפַחָא	(10) שְׂמִשָּׁא	(11) מַחַח
(12) עִירָא	(13) רִישָׁא	(14) רַבָּא	(15) חֲסָתָא	(16) לְמַחַח	(17) תְּקִיף
(18) וּבֹאֵשׁ	(19) דְּאִמּוֹר	(20) מִדְּאִתִּי	(21) אֲנִשָּׂא	(22) דְּלִילָא	(23) יָדַע
(24) אֲבָד	(25) אֲנִשָּׂא	(26) דְּלִילָא	(27) יָדַע	(28) בֶּן	(29) יַסְמִינָה
(30) לְסַמְאֵלִיהּ	(31) וּבְעִירָא	(32) סְגִי	(33) אֲנִשָּׂא	(34) דְּלִילָא	(35) יָדַע

G L O S S A R Y.

א

אָבֵר, • impf. יאבֵר, ייבֵר, *perish*. V. הוֹבֵר (הִבֵּר, הִבֵּר) *destroy*, and intrans. *perish*. In bibl. Chald. a Hof al
 • אָבֵר occurs, Dan. VII. 11. — Heb. אָבֵר, Syr. اِبَر, Sam. 𐤀𐤁𐤕; Aeth. አቦ፡ *be mad* (comp. יאבֵר לִב־הַמֶּלֶךְ Jerem. IV. 9). The original signif. is simply *go*; Ar. أَبَدَ, impf. يَبِيدُ, *go away, perish*; أَبَدَ *run away*; أَبَدَ *eternity* (comp. αἰών, *aevum*, from the Sanskrit rad. i, *go*).

אָנֵר *hire*. — Ar. أَجَرَ, Syr. اَجَرَ.

אָנֵר, אָנֵרָא, *hire, wages, reward*. — Ar. أَجَرَ, Syr. اَجَرَ, Sam. 𐤀𐤁𐤕.

אָזַל, impf. יִזַּל, imper. אָזַל, inf. מִזַּל, *go*. — Heb. אָזַל, Syr. اَزَالَ, Sam. 𐤀𐤁𐤕; Ar. زَالَ, impf. يَزُولُ, *move away* from a place; زَالَ, impf. يَزَالُ, *remove, intrans. cease*; also أَزَلَ, *perpetuity, eternity*.

אָחַר not used in I., *be behind*. III. אָחַר, *put off, delay*. — Ar. أَخَّرَ, *leave behind, keep back, retard*, Aeth. አከረ: Heb. אָחַר, III. אָחַר; Syr. اَوَّخَرَ, *delay, remdın*.

אֲחֵר and אֲחֵרָא, אֲחֵרָא, *other, another*, f. אֲחֵרָא; pl. m. אֲחֵרָא, f. אֲחֵרָא. In the dialect of Jerusalem חֲוֹרָא, Sam. חֲוֹרָא (∇); Ar. آخَر, Heb. אֲחֵר, Syr. اِخْرَا.

אי note of interrogation pref. to pron. and adv., as אֵיךְ, f. אֵיךְ, *which?* אֵי מֵהֵן *whence?* אֵי מָה *when?* etc. — Ar. أَيُّ, Aeth. ለ፡ *who, which, what?* Heb. אֵי, אֵי, Sam. אֵי, with suff. pron. *where?* אֵי מָה *which?* אֵי מֵהֵן *whence?* אֵי מֵהֵן *where?* Syr. اِ, اِ, in اِمْ *where?* اِمْ *whence?* اِمْ *when?* etc.

אֵי *there is*, etc. with pron. suff. אֵי, אֵי, אֵי, *I am, thou art*, etc. — Ar. اَيْسٌ obsol., Heb. אֵי and אֵי (2 Sam. XIV. 19, Micha VI. 10), bibl. Chald. אֵי, Syr. اِمْ, Sam. אֵי, אֵי, אֵי; with the negat. אֵי, אֵי, are formed, אֵי, אֵי, אֵי.

אֵל, a *god, God*; pl. אֵלִים. Ar. إِلَه or إِلَهٌ, with the art. اَلْإِلَه, contr. اَللَه; fem. اَلْإِلَٰهَة, contr. اَللَٰهَة (Alilat Herodot. III. 8, ed. Schweigh.); in the so-called Sinaitic Inscriptions *) אֵל (e. g. אֵל *priest of the god Tā*, Tuch in the Z. d. D. M. G. vol. III. p. 212), in the Himyaritic אֵל, f. אֵל (Rödiger's Excursus to his transl. of Wellsted's Travels in Arabia, p. 380-1, 390); Heb. אֵל, Syr. اِلم, Sam. אֵל.

*) Really the records of *heathen Arabs*, pilgrimaging to Mount Serbal (سِرْبَال). They date in all probability from the centuries immediately before and after the time of Christ.

As to the derivat. of the word (אָלַף, *worship*, being a denom. from אָלַף, and אָלַף, *be stricken with fear*, a variety of אָלַף), it is probably connected, as Arabic lexicographers suggest, with لָאَح = لָאَح, *shine* (comp. Sanskrit *deva-s*, θεο-ς, *deu-s*, from the rad. *div*, shine, and *sura-s* from *sur*, shine); they however derive it from לָא in the sense of *create*.

אָלַף f. *a ship*; pl. אָלַף. Syr. يَجْفُ.

אָלַף if; אָלַף (lit. *what if* —?) *perhaps*. Another form is אָלַף, אָלַף; Ar. اِنْ, Aeth. ኢን: Heb. Phoen. אָלַף, Syr. ܐܠܦ, Sam. 𐤀ܠܦ, 𐤀ܠܦ.

אָלַף not in use; Heb. אָמַן, *prop up, support*, אָמַן, *be faithful*, Ar. اَمِنَ *be void of fear, secure, confide in*, اَمِنَ *be faithful*; Aeth. ኢዋን: *trust, believe* (comp. اِعْتَمَدَ *rely upon*, from عَمَدَ *prop up*). Hence V. הוֹמִין *believe*; Ar. اَمِنَ *make safe, protect, believe*, *הֵיטֵן *protect*, אֱלֹהֵינוּ *God*. Syr. ܐܡܢܐ *believe*. This verb is an *Af'el*, not a *Pai'el*, and one of the very rare examples in the other dialects of the Heb. form *Hif'il*; comp. in Arab. اَرَادَ for اَرَادَ *wish*, اَرَقَ for اَرَقَ *pour out*, اَرَزَ for اَرَزَ *give* (imperat. of اَرَى), اَرَزَ and اَرَزَ *be quick*; perhaps also اَرَزَ *cut, prune*, and اَرَزَ *shake violently, annoy*.

אָמַר, impf. יֹאמַר, imper. אָמַר, inf. מֵימַר, *say*. — Heb. Phoen. אָמַר; Syr. ܐܡܪ, Sam. 𐤀ܡܪ, *say, order*; Ar. اَمَرَ *order*.

אָמַר, מֵימַר, מֵמַר, *word, speech, order*, pl. מֵימְרִין.

רָיָא. Also used to denote *self*, partic. in reference to *God*, e. g. II, 5. — Syr. ܡܢܚܢܐ, Sam. ܡܢܚܢܐ. *where? whither?* מִנֵּן, מִנָּן, *whence?* — Ar. مِنْ أَيْنَ, أَيْنَ; Heb. מֵאֵן, מֵאֵין, מֵאֵן (2 Kings V. 25, *k'āb*); Sam. ܡܢܚܢܐ, ܡܢܚܢܐ. *I*; pl. ܡܢܚܢܐ, ܡܢܚܢܐ, *we*. — Ar. أَنَا, pl. ܡܢܚܢܐ (vulg. ܡܢܚܢܐ, ܡܢܚܢܐ); Aeth. አኔ: pl. አኔ: Syr. ܡܢܚܢܐ, pl. ܡܢܚܢܐ; Sam. ܡܢܚܢܐ, ܡܢܚܢܐ, pl. ܡܢܚܢܐ; Heb. ܡܢܚܢܐ, ܡܢܚܢܐ (Sam. ܡܢܚܢܐ, ܡܢܚܢܐ), pi. ܡܢܚܢܐ, later forms ܡܢܚܢܐ (Jerem. XLII. 6, *k'āb*), ܡܢܚܢܐ; Phoen. ܡܢܚܢܐ, pl. ܡܢܚܢܐ.

ܡܢܚܢܐ. See ܡܢܚܢܐ.

ܡܢܚܢܐ, ܡܢܚܢܐ, *a man, person, individual*; pl. ܡܢܚܢܐ (constr. ܡܢܚܢܐ). — Heb. ܡܢܚܢܐ, Syr. ܡܢܚܢܐ pl. ܡܢܚܢܐ, Sam. ܡܢܚܢܐ; cognate forms are Ar. ܡܢܚܢܐ (with the collect. ܡܢܚܢܐ, ܡܢܚܢܐ), Aeth. አኔ: (rare), Heb. ܡܢܚܢܐ (for ܡܢܚܢܐ), Phoen. ܡܢܚܢܐ. The respective fem. are: Ar. ܡܢܚܢܐ (very rare); Aeth. አኔ: Heb. ܡܢܚܢܐ (Sam. ܡܢܚܢܐ or ܡܢܚܢܐ), pl. ܡܢܚܢܐ; Phoen. ܡܢܚܢܐ; Chald. ܡܢܚܢܐ, ܡܢܚܢܐ, pl. ܡܢܚܢܐ; Syr. ܡܢܚܢܐ, pl. ܡܢܚܢܐ; Sam. ܡܢܚܢܐ, ܡܢܚܢܐ, pl. ܡܢܚܢܐ, ܡܢܚܢܐ.

ܡܢܚܢܐ, ܡܢܚܢܐ, *thou*; pl. m. ܡܢܚܢܐ, ܡܢܚܢܐ, f. ܡܢܚܢܐ. — Ar. m. ܡܢܚܢܐ, f. ܡܢܚܢܐ, pl. m. ܡܢܚܢܐ (poet. ܡܢܚܢܐ); Aeth. m. አኔ: f. አኔ: pl. m. አኔ: f. አኔ: Heb. m. ܡܢܚܢܐ, f. ܡܢܚܢܐ, pl. m. ܡܢܚܢܐ, f. ܡܢܚܢܐ; Syr. m. ܡܢܚܢܐ, f. ܡܢܚܢܐ, pl. m. ܡܢܚܢܐ, f. ܡܢܚܢܐ; Sam. m. ܡܢܚܢܐ, ܡܢܚܢܐ, pl. m. ܡܢܚܢܐ, ܡܢܚܢܐ.

אַסַר, imperf. יַסִּיר, *tie, bind, gird on*. — Ar. أَسَرَ, Aeth. ḤWZ: Hebr. אָסַר, Syr. اَسَر, Sam. 𐤀𐤃𐤕.

אַרַח *walk, go*. — Heb. אָרַח.

אָרַח, אֲרָחָא, אֲרָחָא, f. *a way, road, custom, conduct*

- (comp. סִירָה, סִייל, דֶּרֶךְ); pl. אֲרָחָן. Heb. אָרַח, Syr. اَرَح, Sam. 𐤀𐤕𐤕 and 𐤀𐤕𐤕𐤕.

אַרִי *that, because*; also אָרום. Connected, as well as אָרו *lo*, with רָאָה *see*.

אַרַע, אֲרָעָא, f. *the earth, the ground, a country*. — Ar. أَرْض, Heb. פֶּהֶן, Syr. اَرَعَ, Sam. 𐤀𐤕𐤕𐤕. —

The change of א, ע, פ, into א, נ is very frequent:

e. g. אָרַע or אָרַע; אָרַע or אָרַע; אָרַע or אָרַע

אַרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע

אַרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע

אַרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע

אַרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע

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אַרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע

אַרַע. See אָרַע.

אַרַע, imperf. יַחֲי, inf. מִיחֵי, *come*. V. אָרַע *bring, bring on, bring to pass*; inf. אָרַע. — Ar. أَتَى, Heb. אָרַע, Syr. اَتَى, Sam. 𐤀𐤕𐤕; Aeth. ḤTΘ: *return home, enter*.

אַרַע, אֲרָעָא, *place, dwellingplace, country*; pl. אֲרָעָא. — Ar. أَتَى, Aeth. ḤTΘ: *footstep, trace*; Syr. اَتَى, Sam. 𐤀𐤕𐤕.

בָּאֲחֶר. Hence בָּאֲחֶר, בָּחֶר, חֲבֵר, בָּאֲחֶר or בָּאֲחֶר (vulg. בָּאֲחֶר *bāthar*), *after*; in Syr. it takes the pron. suff. in the sing., in Chald. either in the sing. or plur.; at least we find בָּחֶרִי, בָּחֶרֶךְ, as well as בָּחֶרִי, בָּחֶרֶהוּ, בָּחֶרֶיוֹן.

בְּ in, at, or near, by, with, on account of, etc. Ar. ب, Aeth. በ: Heb. בְּ, Syr. ب, Sam. ב.

בָּאֵשׁ, impf. יִבְאֵשׁ, *be bad, unpleasant, wicked*; בָּאֵשׁ or בָּאֵשׁ, *he was displeased*. Another form is בָּעֵשׂ. — Heb. בָּאֵשׁ *smell badly*; Aeth. በአሽ: *be bad, wicked, difficult*; Ar. بَيْسَ *be wretched*, بَوَسَ *be bold, daring*; Syr. بَا, بَا, *do mischief, ill-use*; Sam. בָּאֵשׁ, בָּאֵשׁ. בָּאֵשׁ, f. בָּאֵשׁ, *bad, wicked*; as a subst. usually in the fem. בָּאֵשׁ, pl. בָּאֵשׁ, *evil, wickedness, misery, a calamity*. — Syr. بَا, f. بَا; Sam. בָּאֵשׁ, f. בָּאֵשׁ.

בָּרִיל. See בָּרִיל.

בָּלַע, imperf. יִבְלַע, *swallow*. — Ar. بَلَغَ Heb. בָּלַע, Syr. بَلَع, Sam. בָּלַע; Aeth. በለ: *eat*.

בָּעַז, imperf. יִבְעִי, *swell, boil or bubble; ask, entreat, demand*. — Ar. بَغَى *swell and fester; be proud, lustful, insolent, unjust; ask, demand*; Heb. בָּעַז *make boil; ask, demand*; Syr. بَعَا *desire, wish, ask*; Sam. בָּעַז and בָּעַז. — Chap. I. 4. בָּעַז לְאֶחָדָם, *on the point of being wrecked*. Comp. in vulg. Arab. الْجَدَارُ يَبْعِي

يَوَقَعُ, *the wall is going to fall*; and even in the classical dialect أَرَادَ أَنْ يَمُوتَ, *he was going to die* (أَرَادَ *wish*), where later writers omit أَنْ (see the Z. d. D. M. G. vol. VI. p. 210); so in Pers. and modern Greek the Fut. with مِيخَوَاهُمْ and θελω, *I wish*, and in our own lang. with *will*.

בָּעִי, *petition, entreaty*; Syr. حَضَعُ. Hence בָּעִי *pray* (quaeso, obsecro); Syr. حَضَعُ, Sam. 𐤁𐤏𐤁, gen. 𐤁𐤏𐤁 and 𐤁𐤏𐤁 (Gesenius, Carmina Samarit. III. 22. 1), Heb. בָּעִי for בָּעִי (this derivat. is confirmed both by the usage of the other dialects, and by the analogy of the vulg. Arab., since in the mouth of the Badawīn تَبَغَّى *tabghī* has become *tabī*, Z. d. D. M. G. vol. VI. p. 210).

בָּעִיר, *a beast of burden*, and collect. *cattle*; pl. בָּעִירִין, *רִיָּא*. Heb. בָּעִיר, Syr. بَعِيرٌ; Ar. بَعِيرٌ *a camel*; Aeth. ብርከ: ብርከ: and ብርከ: *an ox*, pl. ብርከ:.

בֶּר, *a son*. — Syr. ܒܪܐ, Sam. 𐤁𐤏𐤁, in the *Sinaitic* inscript. בר, and in the Ekhkili or vulg. dial. of South Arabia *ber*. The pl. is בָּרִין, *בְּרִיָּא*, from בֶּן (see Arab. gloss. ابْنٌ); Syr. ܒܪܐ, Sam. 𐤁𐤏𐤁, also 𐤁𐤏𐤁; in the *Sinaitic* and *Himyaritic* inscript. בני. In like manner בָּרִיָּא *a daughter*, constr. בָּרִיָּא, constr. 𐤁𐤏𐤁; בָּרִיָּא, constr. 𐤁𐤏𐤁; have in the pl. בָּרִין, though בָּרִין also occurs. — Derived from בָּרָא, *create*; not from ברר *be simple, pure, innocent*; comp. בָּרָא, and Sanskrit *sūnu-s*, son, from the rad. *su*, beget, bring forth.

גן not used in I., *cover*; Ar. جَنَّ, Heb. גֵּן. V. אָנַן *cover*,
shade, inf. אָנַן; Syr. ܐܢܢ. Hence in all the dialects
the word for a *garden*, جَنَّ, גֵּן and גֵּן; גֵּן,
אָנַן, pl. גֵּן, גֵּן, גֵּן, pl. גֵּן, גֵּן, גֵּן.

ד

ד. See די.

דא. See דן.

דב, imperf. יִדְבַּח, *slaughter, sacrifice*. III. דָּבַח, *sacrifice*
often or in great quantity, inf. דָּבַח. — דָּבַח, Aeth. ዘብሐ: Heb. Phoen. דָּבַח, Syr. ܕܒܚ, Sam. ܕܒܚ.
דָּבַח, a *victim, sacrifice*; pl. דָּבָחִין. — Ar. ذَبَحَ, Heb. Phoen. דָּבַח, Syr. ܕܒܚ, Sam. ܕܒܚ.

דין or דין, perf. דָּן, imperf. יִדְּוֶן, *judge*. — Ar. دَانَ, imperf. يَدِينُ; Heb. דִּין; Syr. ܕܝܢ, impf. ܕܝܢ; Sam. ܕܝܢ, impf. ܕܝܢ; Aeth. ደብኑ: *judgment*.

מְדִינָה, a *province, city*; pl. מְדִינֹת. Heb. מְדִינָה, a *province*, Ar. مَدِينَة a *city*; Syr. ܡܕܝܢܐ, Sam. ܡܕܝܢܐ.

דחל, imperf. יִדְּחַל, *be afraid, fear, dread*. — Heb. דָּחַל, *creep* (a serpent), approach with a stealthy, timid pace, *fear*; Ar. دَحَلَ enter into a *hidingplace* (دَحَلَ), retire from *fear*, دَحَلَ hide one's self; Syr. ܕܚܠ, Sam. ܕܚܠ.

Another form is דָּחַל.

דָּחַל *fear*.

דָּחַל, דָּחַל, *fear, reverence*; hence, that which is

feared, a ~~verb~~ pl. יִרְחֹקוּ Syr. ܝܪܚܩܘ, Sam.

אֲנִי־מֶלֶךְ.

וְ, ¹ *who, which, that*; conj. *that, in order that, because*; Aeth. H: Syr. ܐܝܢ, Sam. אֵי (comp. Heb. אֵשֶׁר). Like H: וְ, and אֵי, it is used to circumscribe the *genitive*, 'as שְׁלִימָא דִּי־מְלָכָא, מְלָכָא דִּיאֲרָעָא [the same construction precisely is found in Pers., for in فَرْمَانَ سُلْطَان, the *Sultān's fermān*, the connective vowel *i* was orig. a relat. pron. (Sanskrit *ya*), and in the older Pārsi is actually so used; comp., for example, *çtaishn i yazdūn*, the *praise of God*, with *u* in *daryānihā i pa gēhān*, and these seas which (are) in the world. Spiegel, Grammt. d. Pārsi-sprache, p. 52.]. With וְ or וּ annexed, וְיִל or וּיִר, it is used with pronom. suff. to express the possessive adj., as וְיִלִּי or וּיִרִי *mine*, וְיִלְךָ *thine*, וּיִדָּה *his*; Syr. ܡܝܢܐ, Sam. מִי־נָא (Heb. — particularly in the so-called Song of Solomon and the postbiblic writings—and Phoen. שֵׁל, for אֲשֶׁר לְ, Cant. I. 6, II. 7, רְחוּבָה שֵׁל עִיר, פְּתָחוֹ שֵׁל הַיָּבֵל, בּוֹם שֵׁל יָהּב, Plaut. Poenul. V. 3, 22. *Hau amma silli*, חוֹ אַמַּא שְׁלִי, *hauon bene silli*, חֹו בְנֵי שְׁלִי); with בְּ prefixed, בְּיִל, בְּיִר, *on account of* (בְּאֲשֶׁר לְ, בְּשֵׁל). — Besides H: וְ, and אֵי, other cognate forms are وَي in the dialect of the Arab tribe Tayy (طَيِّ); וּי in the Sinaitic inscript. (Z. d. D. M. G. vol. III. p. 192); וּ in the Himyaritic (Rödiger's transl. of Wellsted, p. 383, 393, 400), e. g. בּוֹרַחַ וְחָרִיק = *in the month of Kharik* (or the period of the monsoon); וּי, as mark of the genit., in the

monument, of Carian and other Shemitic remains brought from Egypt (Gesenius, Monum. Phoen. p. 228, 242; and as mark of the genit. in Phoen. (inscr. Massil. 1. 6, 10). — I may add that the Phoen. inscriptions furnish us also with the intermediate step between אִשֶּׁר and שֶׁ in the form אִשֶּׁ, e. g. Massil. 1. 20. אִשֶּׁ וְיִמְנָא לִי יִתְנַבֵּל, Athen. IV. אִשֶּׁ וְיִמְנָא לִי יִתְנַבֵּל (the monument) *which Pittenbēl erected for me, Sidon* — אִשֶּׁ וְיִמְנָא לִי יִתְנַבֵּל, במקום אִשֶּׁ בְּנִת, and in the formula אִשֶּׁ וְיִמְנָא לִי יִתְנַבֵּל *which vowed* —

רִמֵּר, impf. יִרְמֵר, *remember*. II. אִרְמֵר *be remembered; call*

• *to mind, remember*. — Ar. رَمَى, Aeth. ረሞ: Heb. וָרָם (Phoen. רִמֵּר *remembrance*), Syr. رَمَى, Sam. 𐤓𐤓𐤕.

דָּם, דָּמָא, *blood*. Other forms are אֵדָם and אֵדָם. — Ar. دَم, Aeth. ደሞ: Heb. דָּם, Phoen. (according to Augustine) *edom*, Syr. دَم, Sam. 𐤔𐤌 and 𐤔𐤌𐤕.

רָמַךְ, impf. יִרְמֹךְ, *sleep*. — Syr. رَمَحَ, Sam. 𐤓𐤓𐤕. רָמַךְ particip. adj. *sleeping*, I. 6. — Syr. رَمَحَ, Sam. 𐤓𐤓𐤕.

רֵן, m., דָּא, f., *this, that*; pl. אֵרֵן. — Sam. 𐤓𐤓 m., 𐤓𐤓 f., pl. 𐤓𐤓𐤕; Aeth. ረን: m. ረን: f., pl. m. ረን: f. ረን: and in the Himyaritic inscript. ረን (Rödiger's transl. of Wellsted, p. 398, 403).

רָנָה, impf. יִרְנָה, *rise* (the sun). — Ar. رَنَّ, Aeth. ረከብ: Heb. וָרָה, Syr. رَنَّ, Sam. 𐤓𐤓; cognate forms in Syr. are رَنَّ and رَنَّ.

רָנָה, *the place where the sun rises, the east*. —

Ar. مَشْرِق, Heb. מִזְרָח, Syr. مَشْرِق, Sam. 𐤓𐤓𐤕.

ה

ה interrog. particle; Ar. **هَ**, Sam. **ה**. The full form is **הָלָה**, Ar. **هَلْ**.

הָהוּ m., הָהִיא f., *this, that*; pl. הָהֵלִין, הָהֵלִין; comp. of הָהָה (Syr. **هَؤُلَاءِ**) *this*, and הָהוּ — Ar. **هَذَا** m., **هَذِهِ** f., **هَذِهِ** f., **هَؤُلَاءِ** pl.; Heb. הָהוּה m., הָהוּה f., pl. הָהֵלִין; Syr. **هَؤُلَاءِ** f., pl. **هَؤُلَاءِ**.

הוּה m., הוּה f., *he, she, it*; pl. m. הוּהִין, f. הוּהִין, and in bibl. Chald. **הוּהִין**. — Ar. **هَؤ** m., **هִי** f., pl. m. **هֵם** (poet. **هֵם**), f. **هֵן**; Heb. הוּה m., הוּה f., pl. m. הוּהִין, f. הוּהִין; Syr. **هָה** m., **הִי** f., pl. m. **הֵם**, f. **הֵן**. — Heb. הוּה, הוּה, impf. **יְהוּה** or **יְהוּה**, inf. **יְהוּה**, *be, happen*. — Heb. הוּה and הוּה (Gen. XXVII. 29, Jes. XVI. 4), Phoen. הוּה (inscr. Eryc. l. 3. יהוה; comp. Eccl. XI. 3), Syr. **هָה**, Sam. **הָה**; Ar. **هَوَى** *fall, happen*.

הוּבֵל, **הוּבֵל**, *any large building, a palace, temple, church*; pl. הוּבֵלִים. — Ar. **هَيْكَل** *be tall and stout, tall, stout, also a palace or temple*; Aeth. **ሀይከል**; Heb. **הַיְכָל**, Syr. **هَيْكَل**.

הוּלֵךְ *go, walk*, little used in I., gen. in III. **הוּלֵךְ**; Ar. **هَلِك**, **هَلِك**, *die*; Heb. Phoen. **הוּלֵךְ**, Syr. **هَلِك**, Sam. **הוּלֵךְ**. Another Chald. form is **הוּלֵךְ**, perf. **הוּלֵךְ**, an exact parallel to our *walk*, except that we retain the *l* in writing. **הוּלֵךְ** *a walk, journey*. — Heb. **הוּלֵךְ**.

הוּפֵךְ *turn, return; change; overturn, destroy*. II. **הוּפֵךְ** *be turned, changed, destroyed*. A cognate form is **הוּפֵךְ**.

- *turn, flee*. — Ar. أَفَكَ *move, remove*, but most freq. used in the sense of *tell a lie* (comp. Prov. XVII. 20. נִהַפֵּךְ בְּלִשְׁנוֹ), in VIII. اِيْتَفَكَ *be overturned*, whence in the Kūr-ān, اَلْمُدُنُ اَلْمُتَفِكَاتُ (scil. اَلْمُدُنُ), *Sodom and Gomorrha*; also called by the Arabs اَلْأَرْضُ اَلْمَقْلُوبَةُ (from قَلَبَ *turn*); Heb. הִפֵּךְ, Syr. مَفَر, Sam. 𐤌𐤓𐤕.

י

- י, ו, *and, but*. — Common to all the Shemitic dialects under the form *wa, w', ū*.

י

- יָבֵּי, יָבֵי, impf. יָבֵי, *be pure in a moral sense, chaste, innocent, just*. — Ar. زَكَا, Heb. נָבָה, Syr. ܐܡܐ, Sam. ܐܡܐ. In Aramaic *physical* purity is expressed by the cognate יָבֵי, יָבֵי, ܐܡܐ. יָבֵי, יָבֵי, f. יָבֵי, יָבֵי, *pure, innocent, just*. — Syr. ܐܡܐ.

- יָבֵי not used in I. — III. יָבֵי *prepare, make ready, appoint, invite*. — Syr. ܐܡܐ.

- יָבֵי *be small*. — Ar. صَغَرَ, صَغُرَ, Heb. צָעַר, Syr. ܐܡܐ and (in the sense of *be despised*) ܐܡܐ, Sam. ܐܡܐ. יָבֵי, יָבֵי, f. יָבֵי, יָבֵי, *small, little, young*. — Ar. صَغِيرٌ, Heb. צָעִיר, Syr. ܐܡܐ, Sam. ܐܡܐ.

ח

- חָבֵי not used in I., *be corrupted or vitiated, rotten*. III. חָבֵי *corrupt, destroy*. — Ar. خَبِلَ *be sprained, out of*

joint or otherwise maimed, *be mad*, II. خَبَل put out of joint, maim, disorder; Heb. חָבַל, Syr. مَضَى, Sam. ܡܥܬܐ. See Gesenius' Thesaurus, rad. חָבַל.

חָבַל, חָבַל, חָבַל, corruption, injury, destruction. — Syr. مَضَى.

חָבַר not used in I., *be united*; III. חָבַר unite, combine. — Heb. חָבַר, Aeth. ጸብረ: Syr. مَضَى.

חָבַר, חָבַר, חָבַר, an associate, companion, colleague; pl. חָבַרִּין, חָבַרִּין. Heb. חָבַר, Syr. مَضَى, Sam. ܡܥܬܐ. Preceded by וְ, חָבַר, the one — the other (comp. אִישׁ or אֶחָד with אֶחָד, רַע, עֲמִית).

חָדַר, f. חָדַר, one. — Ar. أَحَدٌ, f. إِحْدَى; Aeth. አሐድ: f. አሐድ: Heb. אָחַד, f. אַחַת, Phoen. אחד; Syr. ܡܥܬܐ; Sam. ܡܥܬܐ and ܡܥܬܐ, f. ܡܥܬܐ, ܡܥܬܐ, ܡܥܬܐ. The rad. is حَدَّ, חָדַר, *be single, at one with, united*; Aeth. ተወሐድ: *be united*; Syr. يَسْبُ lone, solitary; مَضَى unite.

חָדַר very, excessively.

חָדַר, חָדַר, חָדַר, impf. יְחַדֵּר, יְחַדֵּר, *be glad, rejoice*. — Heb. חָדַר, Syr. مَضَى, Sam. ܡܥܬܐ.

חָדַר, חָדַר, joy, gladness. — Syr. مَضَى, مَضَى, Sam. ܡܥܬܐ.

חָוַה not used in I.; III. חָוַה, חָוַה, announce, tell. — Ar. وَحَى reveal; Heb. חָוַה, Syr. مَضَى, Sam. ܡܥܬܐ (ܡܥܬܐ, ܡܥܬܐ).

חָוַה, perf. חָבַ, commit a fault, sin, be in debt. — Ar. حَاب, Syr. مَضَى.

חָוַה, חָוַה, a fault, sin, debt; pl. חָוַהִין. — Ar. حَوْب, حَوْب, a crime, Heb. חָוַה, Syr. مَضَى.

• **חִיבָא**, *id.*; pl. **חִיבָא**. Ar. **حَوْبَةٌ**, *id.*, Syr. **ܡܚܒܐ**, Sam. **ܚܒܐ**.

חָס, perf. **חָס**, imperf. **יַחֵס** (יָחֵס), *have compassion upon, pity, spare*. — Heb. **חָס**, Syr. **ܡܫܦ**, Sam. **ܚܫ**.

חָזַן, impf. **יַחְזִי**, *see, observe*. — Heb. **חָזַן**, Syr. **ܡܫܐ**, Sam. **ܚܙܐ**; Ar. **حَازَا** *divine, prognosticate*, from watching the flight of birds (comp. **רָאָה**, **חָזַן**).

חָטַף *snatch, carry off, plunder*. — Ar. **حَطَفَ**, Heb. **חָטַף**, Syr. **ܡܫܦ**, Sam. **ܚܦܐ**.

חָטַף, *rapine, violence*. — Syr. **ܡܫܦܐ**.

חָיָה, imperf. **יַחְיֶה**, *live*. — Ar. **حَيَّ**, *id.*; Aeth. **ክዖ**; Heb. **חָיָה**, Phoen. *avo, hau, hauon* (Plaut. Poenul.); Syr. **ܡܫܐ**, Sam. **ܚܝܐ**.

חַיִּים pl. *life*. — Heb. **חַיִּים**, Phoen. **חַיִּים**, Syr. **ܡܫܝܝܡ**, Sam. **ܚܝܝܡ**.

חָנַן, perf. **חָנַן**, *feel compassion, pity, be propitious to*. — Ar. **حَنَّ**, Heb. **חָנַן**, Syr. **ܡܫܥ**.

חָנּוּן, *compassionate, merciful*. — Ar. **حَنَّانٌ**, Syr. **ܡܫܢܐ**, Heb. **חָנּוּן**, Phoen. *Hanno*, **Αννων** (comp. *Hannibal* **חַנִּיבַעַל**, *Anna* **חַנְנָה**).

ט

טוֹב *be good*. The various parts of this verb are furnished by three cognate radicals, **טָב**, **טַב**, and **טֵב**. — I. perf. **טָב**, imperf. **יִטֵּב**, *be well, happy, joyful*, often used impers. III. **טָבַע** *improve, benefit, prepare, make ready*. IV. **אָטַב**. V. **אָטִיב**, also **הִיטִיב**, *improve, make ready*.

with the same signif. as III. — VI. אֶחָוִיטִיב impers., chap. II. 9. — Ar. طَابَ, imperf. يَطِيبُ, *be good, pleasant, cheerful*; Heb. טַב, imperf. וַיֵּטֵב; Syr. ܬܐܒ. טָב, f. טָבָא, טְבָחָא, *good, pleasant*, followed by מִן, *better than*. — Ar. طَيِّبٌ, Heb. טוֹב, Syr. ܬܒ, Sam. 𐤓𐤕.

טָבוּ, דוּחַ, דוּחָא, *goodness, bounty*; pl. טְבוּנוֹ (טְבוּנוֹן). — Syr. ܬܒܬܐ, ܬܒܬܐ, Sam. 𐤓𐤕𐤕𐤕.

טוֹר, רֶחַל, *a mountain*; pl. רְחֵל. Heb. צוֹר, Syr. ܬܕܐ, Ar. طُورٌ.

טַל not used in I.; III. טַלַּל *shade, cover*. — Ar. ظَلَّلَ, Aeth. 𐩦𐩣𐩣: Heb. צָלַל and טָלַל, Syr. ܬܠܠ.

טוֹל, טוֹלָא (for טָלָא), *shade, shadow*. — Ar. ظِلٌّ, Heb. צַל and צֶלַל, Sam. 𐤕𐤕.

מְטַלָּא, מְטַלָּח, מְטַלָּחָא, *a shade or covering, a (lightly built) hut*; pl. מְטַלָּא. — Ar. مَطْلَأٌ, Aeth. 𐩦𐩣𐩣𐩥: Syr. ܡܬܠܐ and ܡܬܠܐ, Sam. 𐤓𐤕𐤕𐤕.

טָעָא, impf. יִטְעִי, *wander, go astray, err*; cognate form ܦܬܥܐ. — Heb. פָּעָה; Ar. طَغَى, طَغَى, *be disobedient, rebellious, impious*, Syr. ܬܥܐ, Sam. 𐤕𐤕𐤕.

טָעוּ, דוּחַ, דוּחָא, *error, an idol*; pl. טְעוּחָא (טְעוּחָא), which some derive from a sing. טָעוּחַ. — Syr. ܬܥܬܐ and ܬܥܬܐ, Sam. 𐤕𐤕𐤕𐤕; Ar. طَاعُوتٌ *an idol*, Aeth. 𐩦𐩣𐩣𐩥: whence the denom. 𐩦𐩣𐩣𐩥: *worship idols*.

טָעַם, imperf. יִטְעֵם, *taste, eat*. — Ar. طَعِمَ, Aeth. 𐩦𐩣𐩣: Heb. טָעַם, Syr. ܬܥܡ.

מַפָּח. *strike, clap the hands*; denom. from **מָפַח**, which orig. signif. *the open palm of the hand* (Syr. **مَفْع** *spread out*, Ar. **صَفَحَ**, Aeth. **ሰፋሐ** :: **ሰፋሐ** : **ሰፋሐ** : *breadth*). — Aeth. **ሰፋሐ** : Ar. **صَفَحَ**, **سَفَقَ**, **صَفَقَ**, **سَفَعَ**, **صَفَعَ**, Aeth. **ጸፋሀ** : Heb. **סָפַק**.

יָבֵשׁ, **יָבֵשׁ**, impf. **יִבֵּשׁ**, *be dry, dry up, wither*. — Ar. **يَبَسَ**, Aeth. **የበሰ** : Heb. **יָבֵשׁ**, Syr. **يَبَسَ**, Sam. **𐤊𐤁𐤍**. **יָבֵשׁ** *the dry ground, land*; properly the fem. of the adj. **יָבֵשׁ** = **יָבֵשׁ** (Ar. **يَبِيسٌ**, Syr. **يَبِيس**). — Heb. **יָבֵשׁ**, **יָבֵשׁ**, Syr. **يَبِيس**, Sam. **𐤊𐤁𐤍**.

יָד, **יָד**, f. *the hand*; pl. **יָדַי**, **יָדַי**. — Ar. **يَدٌ** (vulg. **يَدٌ**, **يَدٌ**), Aeth. **አድ** : Heb. **יָד**, Syr. **يَدٌ**, Sam. **𐤊𐤃** and **𐤊𐤃**.

יָדָא not used in I.; III. **יָדָא** *confess*. V. **יָדָא** *confess, give thanks, praise*; Heb. **הוֹדָה**, Syr. **ܝܕܐ**, Sam. **𐤊𐤃𐤁**. **יָדָא**, **יָדָא**, **יָדָא**, *confession, thanksgiving, praise*; also written **הוֹדָה**. The corresponding word in Heb. is **הוֹדָה** (also used in Chald.), and in Syr. **ܝܕܐ**.

יָדַע, imperf. **יָדַע** (יָדַע), **יָדַע**, imper. **יָדַע**, inf. **יָדַע**, particip. **יָדַע** and **יָדַע**, *know*. — Heb. **יָדַע**, Syr. **ܝܕܐ**; Aeth. **አድ** : *make known, announce*.

יָהַב, imper. **יָהַב**, particip. **יָהַב** and **יָהַב**, *give*. The impf. **יָהַב** and inf. **יָהַב** are from **יָהַב**, not used in the perf., imper., and particip. — Ar. **يَهَبُ**, impf. **يَهَبُ**, imper. **يَهَبُ**; Aeth. **ዐሀ** : impf. indic. **ዐሀ** : subj. **ዐሀ** : imper.

יְהוָה: Heb. יְהוָה, scarcely used except in the imper. יְהוָה or יְהוָה; Syr. مَلِك; Sam. מלך, complete in all its parts (imper. sometimes יְהוָה and יְהוָה).

יְהוָה collect. *the Jews, Judaea.*

יְהוָה (יְהוָה), *a Jew.*

יום, *a day*; pl. יָמִים, *days*. Ar. يَوْم, Aeth. ሦዕ: (*today, now*), Heb. יום, Syr. مَعْل, Sam. מלך. — Hence, in comb. with אַחֲרָה, *tomorrow*, in חֲדָה. יְהוָה and יְהוָה as well as יְהוָה, Syr. مَعْل, Sam. מלך. Examples of similar mutilations are הַשָּׁמַיִם (*now*, Syr. هُنَا and هُنَا; vulg. Ar. لِسَا *to this hour, yet* (for لَلسَّاعَةِ); *last year*, and *this year*; vulg. Arab. فَنَسَط for فِي وَسَط *in the midst*; etc.

יְהוָה not used except in V. אַחֲרָה, *hasten, make haste*. —

Ar. وَحَى and V. تَوَحَّى *hasten*.

יְהוָה. See מַטְב.

יְהוָה for יְהוָה. Whatever be the correct pronunciation of the word יְהוָה, *Jehovah* (or rather *Ichovah*) is certainly incorrect. The vowelpoints belong to a *K'rî perpetuum* אֲדָנִי or אֱלֹהִים; and hence we find, not יְהוָה and יְהוָה, but יְהוָה and יְהוָה (i. e. אֲדָנִי and אֱלֹהִים); not יְהוָה, but always יְהוָה (i. e. אֲדָנִי אֱלֹהִים). To pronounce the name *Jehovih* would be quite as correct and reasonable as *Jehovah*. The evidence of some of the later classical authors and of the Fathers of the Church (who write *IASΩ*, *IAOY*, *IEYΩ*, *Jaoh*, *Jaho*) leads to the pronunciation יְהוָה for יְהוָה or

יְהוָה (comp. יִסְכֵּב for יָסַב; יָקוּם, יָקוּם for יָקוּם), according to the form יִנְהָלוּ, יַעֲקֹב; but as Theodoretus and Epiphanius give *LABE*, the former adding that such was the pron. of the Samaritans, it is extremely probable that the correct form is יְהוָה *Iahveh*, from הָיָה = *be*.

יָכַל, impf. יִכְלֹךְ, int. מְכַל, *be able*. — Heb. יָכַל (impf. יִכְלֹךְ), Sam. ܡܟܠ; Aeth. ܡܟܠ::

יָם, *the sea*; pl. יַמִּים, יַמִּים. — Ar. يَم, Heb. Phoen. יָם, Syr. ܝܡܐ, Sam. ܝܡܐ.

יָמִין, *the right hand*. — Ar. يَمِين, Aeth. ܡܝܢ: Heb. יָמִין, Syr. ܝܡܝܢ, Sam. ܝܡܝܢ.

יָסַף not used except in V. אוֹסֵף, אוֹסֵף, *add, increase, do again*. — Heb. יָסַף, הוֹסֵף, Syr. ܝܫܝܦ, Sam. ܝܫܝܦ, ܝܫܝܦ.

יָקַף. See נָקַף.

יָקָר, impf. יִיָּקֶר, *be heavy, burdensome, valuable*. III. יָקָר *honour*. — Ar. وَقَرَّ, وَقَرَّ, *be heavy, grave, sedate*, وَقَرَّ *be deaf*; Heb. יָקָר, Syr. ܝܩܪ, Sam. ܝܩܪ.

יָקָר, *worth, honour, pomp*. — Ar. وَقَارٌ *dignity of manner, gravity*, Heb. יָקָר, Syr. ܝܩܪܐ, Sam. ܝܩܪܐ.

יָ a word pref. to def. nouns in the accus., identical with the Heb. אֹת, אֶת (Gesenius' Gram. 16th ed., §. 101. 1. rem. 1, and §. 115. 2 with the note), Phoen. אִית (Sidon. l. 4. וְכֹל אִתּוֹ יִפְתַּח אִתּוֹ מִשְׁכָּב וְ), Syr. ܝܬ; Sam. ܝܬ, e. g. ܝܬܐܪܐ (בְּיָמֶיהָ).

מִיָּאֵה (פִּינְהָה) מִיָּאֵה (see Geiger's Lehrbuch, ~~zur~~
 Sprache d. Mischnah, p. 36, where are cited ~~among~~
 other examples אִוְהוּ הַיּוֹם, אִוְהוּ הַשָּׁמַיִם); perhaps Ar.
 יָאֵה, used (like Aeth. ሰጸጸ) ~~only~~ with pron. suff. יָאֵה;
 יָאֵה, etc.

מִיָּה, מִיָּה, impf. יִיָּה, imper. יָהֵב, inf. מִיָּהֵב, (חִיב),
 sit, dwell. — Ar. وَثَبَ, impf. يَثِبُ, imper. ثَبَّ, in the
 Himyaritic dialect *sit* (generally *leap*), وَقَابُ, a *seat*,
 stand *immoveable*; Heb. יָעַב, Syr. مَدَد, Sam. מִיָּה,
 imper. יָהֵב.

ב

בְּ as, like, according to; Ar. بِ, Phoen. ב, Sam. ב. —
 כְּמָה *id.*; Ar. كَمَا, Aeth. ከ፡: Heb. כְּמוֹ, Syr. أَمْثَلُ,
 Sam. מִיָּה.

כָּל the totality, the whole, often to be
 transl. as an adj. *whole*, *all*. — Ar. كُلُّ, Aeth. ከ፡:
 Heb. Phoen. כָּל, Syr. كُلُّ, Sam. כָּל and כָּל.

כֵּן so, thus; Heb. כֵּן, Sam. כֵּן; Syr. כֵּן then; prob. con-
 tracted for כֵּן דִּכֵּן *dike this* (Ar. كَذَلِكَ and كَذَلِكَ, Aeth.
 ከ፡: thus). — כֵּן therefore.

כָּסָה gen. used in III. כָּסָה, cover, conceal, clothe or dress.
 IV. אֶחָדֵיכִי be covered, concealed, put on clothes. —
 Ar. كَسَا clothe, Heb. כָּסָה gen. כָּסָה, Syr. كَسَبَ gen. كَسَبَ,
 Sam. כָּסָה.

כֵּן now, a word of doubtful origin. It has been thought
 by some a secondary formation from כֵּן (comp. עֲרֵבֵן
 Nehem. II. 16 with עֲרֵבֵן Ezra V. 16), whilst others

• have derived it from the Arab. rad. عَنَّ *come into view, happen*. Possibly it may be connected with עָדָן *time* (comp. עָדַת).

ברו only in V. אָבְרוּ *cry aloud, proclaim, preach, declare*;

• Syr. ܐܒܪܐ, Sam. 𐤀ܒܪܐ. Prob. from the Gr. ἀναγγελλω.

בִּירָא, בִּירְסָן, בִּירְסִי, בִּירְסִי, בִּירְסִי, a throne; pl. בִּירְסָן. Heb.

בִּירָא, which is the orig. form; Syr. ܒܝܪܥܐ, Sam. 𐤁ܝܪܥܐ,

—Ar. كُرْسِيّ.

ל

לָ, *for, according to*, etc. Sign of the dat. and of the accus. — Ar. ۛ and with pron. suff. ۛ, Aeth. ለ: Heb.

Phoen. ܠ, Syr. ܠ, Sam. 𐤋.

לֹא *no, not*; Ar. ۛ, Heb. ֹלַא, Syr. ܠܐ and ܠܐ, Sam. 𐤋.

It supplies the place of the Heb. Phoen. ܠܐ and ܠܐ, which latter does not occur except in bibl. Chald., and is likewise unknown to the Arab. and Syr. In Sam. however we find 𐤋, and in Aeth. ለለ: *there is not*, ለለ-ለ: *I have not*, ለለ-ለ: etc.

לֵב, לֵבָא, with suff. לֵבִי, *the heart*, pl. לֵבִין; also constr.

לֵבָא, with suff. לֵבִי, pl. לֵבִיָּא. — Ar. لُبّ, Aeth.

ለ-ለ: Heb. Phoen. ܠܒ and ܠܒ (inser. Eryc. l. 5, 6),

Syr. ܠܒܐ, Sam. 𐤋 and 𐤋.

לְבִשׁ, לְבִישׁ, impf. יִלְבֹּשׁ, *put on clothes*. — Ar. لَبَسَ, Aeth.

ለ-ለ: Heb. לְבִשׁ, לְבִישׁ, Syr. ܠܒܫ, Sam. 𐤋.

לְבוּשׁ, a garment, robe; pl. לְבוּשִׁין. Ar. لَبُوسٌ,

Heb. לְבוּשׁ, Syr. ܠܒܫܐ, Sam. 𐤋.

להי, impf. וְלָהִי, *labour, be wearied, fatigued, disheartened.*

V. אֶלְהִי *tire, weary.* Shaf'el עֲלֵהִי *id.*; Ishtaf'al אִשְׁתַּפְּלֵהִי *be wearied, faint.* Cognate forms are לָאִי and לָעִי;

Ar. لَآئٍ *be slow or lazy*, لَآئٍ *misfortune, difficulty*;

Heb. לָאִי and לָהִי; Syr. ܠܐܝ, Shaf'el ܥܠܝܝ; Sam. 𐤀𐤋𐤁𐤏,

whence 𐤆𐤌𐤏𐤁, 𐤆𐤌𐤁, 𐤆𐤌𐤏, *fatigue.*

אֶשְׁתַּפְּלֵהִי, וְהִי, *weariness, faintness, despondency.*

לִנְת, לִנְת, with suff. לְנִתִּי, לְנִתְהוֹן, *at, near, to or towards*;

Syr. ܠܢܬ. Sam. 𐤌𐤆𐤏. Properly a noun denoting

adhesion, connexion, from לָוִי or לָוִי *adhere, be united*,

Heb. לָוִי, Syr. ܠܘܝ, Ar. وَلَّى *be near*. With the same

rad. are connected ܠܐܠ, ܠ, and Ar. ٱل.

לְחִרָא. See ܠܚܪ.

לֵיל, לֵיל, (from the form לֵילִי, Sam. 𐤌𐤏𐤌𐤏, used as

an adv. *by night, night*; pl. לֵילִין, לֵילִין. — Ar. لَيْلٌ,

لَيْلٌ, Aeth. 𐌌𐌊𐌌: Heb. לַיִל, לַיִל, Syr. ܠܝܠ and ܠܝܠ, Sam.

𐤀𐤌𐤏𐤌𐤏.

לִית. See ܠܝܬ.

מ

מָה, מָה (מָה, מָה), *what? what, whatsoever*; as an adv.

why? how! — Ar. مَا, Aeth. 𐌌: Heb. מָה, Syr. ܡܐ.

Sam. ܡܐ. — מָה. See ܡܐ.

מָאן (מָן), מָאן, *any article of furniture, pot or vessel, instru-*

ment of any kind, dress; pl. מָאנִין, מָאנִין. Syr. ܡܐܢ,

Sam. ܡܐܢ, Ar. مَاوْنٌ.

מָדַע a word of obscure origin, corresp. to the Heb. מָדַע,

something, often conjoined with מָה to give addit.

force to the negat. — *not a single thing*; Syr. ܦܢܝܢ. Fürst (Chald. Gram. p. 97 note) and Dietrich (Abhandlungen zur Hebr. Gr. p. 225) derive מְדַע from מְדַע = דַּעַת (rad. יָדַע) and מָה, comparing מְדַע, and view מְדַע, מִידָם (מְדָם), מִיָּדִי, as a farther contraction. This derivat. certainly seems more probable than that proposed by Bernstein, ܦܢܝܢ *pars partis*; *aliqua pars*, particularly as מְדַע seems rather to be derived from מְדַע, מוֹם, *a flaw, defect* (hence *what is worthless, insignificant, trifling*) than from מָה וּמָה. See Dietrich, Abhandl. p. 233.

מָוֶה, perf. מָוָה, impf. יָמוּת (יָמוּתָה), inf. מָוֶה (מָוֶהָ), *die*. — Ar. مَاتَ, Aeth. 𐩈𐩢𐩨: Heb. מָוָה, impf. יָמוּת; Phoen. מו *dead* (Massil. l. 17); Syr. ܡܘܬ; Sam. 𐤌𐤕𐤕 and 𐤌𐤕𐤕, impf. 𐤌𐤕𐤕𐤕.

מוֹת, perf. מָוָה, impf. יָמוּת (יָמוּתָה), *death*. — Ar. مَوْتُ, Aeth. 𐩈𐩢𐩨: Heb. מָוָה, constr. מוֹת, Phoen. מו (inser. Eryc. l. 7), Syr. ܡܘܬ, Sam. 𐤌𐤕𐤕.

מָחָה, impf. יָמַח, *strike, bite or sting* (an insect). — Heb. מָחָה, מָחָה, Syr. ܡܚܐ, Sam. 𐤌𐤕𐤕 (also written with 𐤌 or 𐤕 for 𐤌, and with 𐤕 or 𐤕 for 𐤌).

מָצָא, impf. יָמַצ, *come to, reach, happen*. — Ar. مَضَى *go*; Aeth. 𐩈𐩢𐩨: *come, find*; Heb. מָצָא *find*; Syr. ܡܥܐ, Sam. 𐤌𐤕𐤕, 𐤌𐤕𐤕.

מַיִם, constr. מַי, *water*. — Ar. مَاء, pl. مِيَاه; Aeth. 𐩈𐩢𐩨: Heb. מַיִם, Phoen. מי (Eryc. l. 6); Syr. ܡܝ, Sam. 𐤌𐤕𐤕.

מָלַל, not used except in III. מָלַל, *speak*. IV. 𐤌𐤕𐤕. Heb. מָלַל, Syr. ܡܠܠ, Sam. 𐤌𐤕𐤕.

מְלִיץ, impf. וּמְלִיץ, *counsel, advise; rule, reign.* — Ar.

מִלְכָּ possess, Aeth. ማለ: Heb. מִלְכָּ, Syr. مَلِك, Sam. ܡܠܝܬ.

מִלְכָּ, a king; pk מְלִיכִין, פִּי. Ar. مَلِك, Heb.

Phoen. מִלְכָּ, Syr. مَلِك, Sam. ܡܠܝܬ.

מְלִיכָּ, pl. מְלִיכָּ, -וּת, -וּתָא, pl. מְלִיכָּ, *sovereignty, royal dignity.* — Syr. مَلِكُوت, Ar. مَلِكُوت, Heb. מְלִיכָּ =

Ar. مَمْلَكَة, Heb. מְמִלְכָּ, Phoen. ממלכח (inser. Sidon.).

מן. See מאן.

מן *who? who, whosoever.* — Ar. مَنْ, Syr. مَنْ, Sam. ܡܢ; Heb. מִי.

מן *from, of, out of, etc.; after an adj. thau.* Orig. the construct state of a noun מִן *a part or portion*, from a rad. מָנָה = מִן. — Ar. مِنْ, Heb. Phoen. מִן, Syr. مَنْ, Sam. ܡܢ; Aeth. አን: and አን::

מִעֵא *the belly*; hardly used except in the pl. מִעֵין, מִעֵא, *the intestines, the belly.* — Ar. مَعَى and مَعَى *an intestine*, pl. أَمْعَاء; Aeth. አግሁት: pl. አግሁጥት: Heb. מִעֵים; Syr. مَعِين; مَعِين, Sam. ܡܥܝܢ.

נ

נבא not used except in IV. נְבִיאָה *prophecy.* — Ar. نَبَأَ, Aeth. ተነቦ: Heb. נְבִיאָה and נְבִיאָה, Syr. نَبَأَ; denom. from نَبَأَ, نَبَأَ, نَبَأَ: N.B. or نَبَأَ, نَبَأَ, *a prophet.*

נְבִיאָה, נְבִיאָה, *prophecy, a prophecy.* — Ar. نَبْوَة, Sam. ܢܒܘܬܐ.

נָגַר *draw, flow*; Syr. ܢܓܪ *be extended, long*; Heb. נִגַּר, Phoen. נגר (inscr. Eryc. l. 6), *be spread out, poured out, flow*. III. נִגְרָא *bolt or bar*, chap. II. 7, denom. from נִגְרָא (Ar. نَجْرَانٌ) *a bolt or bar*. Several edd. however have in this passage נִגְרָה or נִגְרָה, from נִגַּר, impf. נִגֹּד or יִנְגֹּד, *draw, lead*; Syr. ܢܓܪ impf. ܢܓܪ, Sam. ܢܓܪ.

נִגַּר impf. נִגַּר, *vow*. — Ar. نَدَرَ, Heb. נִגַּר, Phoen. נִגַּר, Syr. ܢܓܪ, Sam. ܢܓܪ.

נִגַּר, *a vow*; pl. נִגְרִין. — Ar. نَدَرَ, Heb. נִגַּר, Syr. ܢܓܪ, Sam. ܢܓܪ.

נָהַר *a river*; pl. נִהַרִין and נִהַרִין. From the rad. נָהַר *flow*, Heb. נָהַר. — Ar. نَهَرَ or نَهَّر, Heb. נָהַר, Syr. ܢܗܪ, Sam. ܢܗܪ.

נָח, perf. נָח, impf. יִנַּח, *be quiet, tranquil, cease or desist*. — Heb. נָח, Syr. ܢܨ, Sam. ܢܨ.

נָחַשׁ *a fish*; pl. נִחָשִׁים. — Ar. نُونٌ, Syr. ܢܗܫ, Sam. ܢܗܫ, constr. ܢܗܫܐ.

נָחַשׁ *a storm*; pl. נִחָשִׁים, *waves, billows*. Syr. ܢܗܫ. It seems to be connected with the rad. נָחַשׁ.

נָחַת, impf. יִנַּחַת, imper. נַחַת, inf. מְנַחַת, *descend*. — Heb. נָחַת, Syr. ܢܗܬ, Sam. ܢܗܬ, ܢܗܬ. A secondary formation from נָח, like שָׁחַת, שָׁחַת, from שָׁח, *שח*.

נָטַל, impf. יִנַּטַּל, imper. טַל, *lift up, carry, set out on a journey*. — Heb. נָטַל, Syr. ܢܬܠ *be heavy*, Sam. ܢܬܠ *set out on a journey*.

נָסַב, impf. יִנַּסֵּב, imper. סֵב, *take*. — Syr. ܢܨܒ, Sam. ܢܨܒ.

נִמְק. See מִלֵּק.

נִפֵּל, impf. יִפֹּל, יִפּוּל, יִנְפּוּל, in bibl. Chald. יִפֵּל, *fall*. — Heb. נָפַל; Syr. نَفَعَ, impf. تَفَعَّ; Sam. נִפֵּל.

נִפֵּק, impf. יִפּוּק, יִפֵּק, imper. פּוּק, *go or come out*. — Ar. نَفَقَ *come out of a hole, sell well (merchandise)*; Syr. نَفَعَ, Sam. נִפֵּק.

נִפְשָׁא, נִפְשָׁן, f. *the breath, the soul or spirit, life*; pl. נִפְשָׁן. — Ar. نَفْسٌ, Aeth. ነፍስ: Heb. נִפְשָׁא, Syr. نَفَعَ, Sam. נִפְשָׁא. Used in all the dialects to express *self*, e. g. נִפְשִׁי *myself*, like נִפְשִׁי, גִּירָם, עֵינִי, etc.

נִקָּה not used = Syr. نَقَعَ *be joined, adhere, follow*; Heb. נָקָה *strike*. V. אִקְרִי *join, unite, go round, surround*. This form is often wrongly referred to a rad. יִקָּה.

נָתַן *give*, not used in Aramaic except in the imperf. יִנָּתֵן, יִנְתֵּן, Syr. نَتَعَ, Sam. נִתָּן; and inf. מִתֵּן, מִנָּתֵן, Syr. نَتَعَ, Sam. נִתָּן. — Heb. פָּתַח.

ד

נִסָּא, נִסָּי, impf. יִסָּי, *grow, increase, be great or numerous*. V. אִסָּא *augment, multiply, magnify or exalt*. — Heb. שָׁנָה, Syr. سَنَّ, Sam. אִסָּא, מִסָּא. Cognate form נִסָּע.

נִסָּי, נִסָּי, f. מִסָּיָה, *much, numerous, great*; pl. m. מִסָּיָן. Heb. שָׁנָה, Syr. سَنَّ, Sam. מִסָּא.

נִסָּה, perf. סָּה, impf. יִסָּה, *end, cease, perish*. — Heb. סָּה, Syr. سَفَعَ, Sam. נִסָּה.

• **הַם**, **הֵם**, *end.* — Syr. **هَمْ**, **هَمْ**, Sam. **הֵם**; Ar.

سَوْفَ, a particle pref. to the imperf. when it denotes futurity, usually abbrev. سَ.

מִצָּא דְסוּף *reeds, seaweed*. Occurs only in the phrase מִצָּא דְסוּף from the Heb. יוֹם-סוּף.

סָחַר *go round, surround*. — Heb. סָחַר, Sam. 𐤑𐤕𐤕; in Syr. we find the deriv. ܣܚܐ *a strolling mendicant, beggar*.

סָחָר prop. a noun signif. *circuit, circumference* (Sam. 945, 946), but used as an adv. *around, round-about*, and commonly repeated לְ סָחָר סָחָר. — Sam. 945, 946, 947, and with suff. אֶסְחָר, אֶסְחָרִי.

סָבַל (שָׁבַל) *look upon, behold, contemplate, consider, under-stand*; hardly used except in IV. אֶסְתַּבֵּל. — Heb. שָׁבַל, Syr. ܣܒܠ. Sam. 𐤑𐤕𐤁𐤀.

סַלַק, impf. יַסַק (for סַלַק), imper. סַק (for סַלַק), inf. סַק (for סַלַק), *go up, ascend*. III. סַלַק *make ascend, raise, remove*. IV. אַסַלַק. V. אַסַק (for אַסַלַק) *make ascend, bring forth, offer*. — Syr. سَكَم, Sam. פִּסַּק. — A rad. נַסַק does not exist in Aramaic, for פִּסַּק in Sam. (Gen. XIX. 15) is not for פִּסַּק (as פִּסַּק for פִּסַּק, פִּסַּק, פִּסַּק, Uhlemann's *Institutiones*, §. 26. 1. annot.), but for פִּסַּק; and سَم is the usual form of the perf. in modern Syriac, e. g. in the Creed, اَنَا اَسَمِعُ سَمِعًا *I believe (that) he ascended to heaven* (سَمِعًا for سَمِعًا). See an article by Rödiger in the *Z. f. d. Kunde d. Morgenlandes*, vol. II. p. 91.

קְמָל (קָמַל) and שְׂמָל, def. יָמִין, *the left hand*. — Ar.

שְׂמָל, Heb. שְׂמָל, Syr. شَمْلًا, Sam. 𐤌𐤌𐤏𐤍.

קִפְיָא, נַחַא, a *ship*; pl. נַחֲא. Ar. سَفِينَة, Heb. קִפְיָא, Syr.

سَعِيدًا, Sam. 𐤌𐤏𐤍𐤏𐤍. The word prop. denotes a large *decked vessel*, from כָּפַר *cover*.

קִפְיָא, נַחֲא, a *sailor*; pl. נַחֲא. Syr. سَعْفًا.

קָרָא, קָרָא (שְׂקָא), *coarse cloth, sackcloth*; pl. קָרִין. — Heb.

שֶׁק, Aeth. ሠቆ: Syr. سَقًا, Sam. 𐤌𐤏𐤍. From the

Shemitic lang. the word has passed into the Lat. and Greek, σακκος, *saccus*, and thence into the modern European languages.

ע

עָאן (עֵן), נָא, collect. *sheep or goats*. — Ar. صَائِن, Heb.

עָאן, Syr. عَيْنًا, Sam. 𐤌𐤏𐤍; in Arab. however صَائِن, individ.

صَائِن, is limited to *sheep* (the word for *goats* being مَعَز, indiv. مَاعِز), whilst شَاة (Heb. שֶׂה) is an indiv. of *either* sort, the corresponding collect. being عَنَم.

עָבַר, impf. יַעְבֵּר, יַעְבֵּר, *do, make*. — Syr. حَصَّر, Sam. 𐤏𐤏𐤍;

Heb. עָבַר *labour, serve, worship* a deity, in which last sense Ar. عَبَد, but عَبَد = Heb. Phoen. עָבַר, Syr. حَصَّر, a *slave or servant*.

עָבַר, קָרָא, *work, deed, act*. — Sam. 𐤏𐤏𐤍𐤏.

עָבַר, קָרָא, *work, business, trade or occupation*. —

Syr. حَصَّبًا, Sam. 𐤏𐤏𐤍𐤏𐤍.

עָבַר, impf. יַעְבֵּר, יַעְבֵּר, *pass by or over*. — Ar. عَبَرَ, Heb.

עָבַר, Syr. حَصَّر, Sam. 𐤏𐤏𐤍.

עד conj. *while, until*; prep. *during, until, as far as, till, to*. —

Heb. עד, Syr. ܥܕ, Sam. 𐤍𐤃. Properly a noun denoting *progression*, from the verb

עָדָה, impf. יַעְדֶּה, *pass*, with עָל, *pass over, come upon, befall*, with בָּן, *pass away, recede*. V. יַעְדֶּה *make pass, remove, cast off*. — Ar. عَدَا, Aeth. ሀደወ: Syr. ܥܕܐ.

עָדָה, *a lot*; pl. עָדָה. Hence רָמָה עָדָה = הָפִיל הַגּוֹרָלוֹת *cast lots*.

עָדָה, perf. עָדָה, *be narrow, in distress or anguish*. — Ar. ضَاقَ, impf. يَضِيقُ; Syr. ܥܕ; Aeth. አጥፋ: and አጥፋ: *contract, compress, distress*; Heb. הָצִיק and הָעִיק, Sam. 𐤇𐤍𐤃𐤁. — Gen. used impers. עָקָה לָהּ (scil. נִפְשָׁהּ) = ضَاقَتْ نَفْسُهَا = צָרָה לָהּ; comp. Syr. ܥܕܐ ܡܕܢܐ ܚܝܬܐ *he was shocked or disgusted*. עָקָה, *distress, anguish*. — Heb. עָקָה, Syr. ܥܕܐ, Sam. 𐤍𐤃.

עָלָה, perf. עָלָה, impf. יַעְלֶה, imper. עָל, inf. מַעְלֵה, *go in, enter*. — Ar. عَالَّ *insert*, Heb. עוֹלֵל (Job. XVI. 15), Syr. ܥܠ, Sam. 𐤍𐤃.

עָלָה *above, upon, on, over; in addition to; against, etc.* — Ar. عَلَى, Heb. Phoen. ܥܠ, Syr. ܥܠ, Sam. 𐤍𐤃. Hence מַעְלֵה (Ar. مِنْ عَلَى, Sam. 𐤍𐤃. 𐤍𐤃) *off, from*.

עָלָה, *prop. a subst. denoting the upper part, hence as an adv. above, over*, followed by מִן (מַעְלֵה לְ); often comp. with לְ, לְעָל *upwards, above* (Syr. ܥܠ, Sam. 𐤍𐤃; Aeth. ላላ: = عَلَى); and מִן מַעְלֵה *from above* (Syr. ܥܠ, Sam. 𐤍𐤃; Ar. مِنْ عَلَى or

עַל, opposed to מִלְרַע (אַרְעַ the ground) *from below*. — Both עַל and עָל are from the rad.

עָל or עָלִי not used in Aramaic in I., *be high, exalted, go up, ascend*. — Ar. عَلَا, Heb. עָלָה.

עָלָם (עָלָם), עָלָמָא (עָלָמָא), *any long indef. period of time, eternity, the universe or world*; pl. עָלָמִין (עָלָמִין). —

Ar. عَالَمٌ the universe, created beings; Aeth. 𐩣𐩣𐩪𐩥𐩪: Heb. Phoen. עָלָם, Syr. ܥܠܡܐ, Sam. 𐤀𐤋𐤍𐤁𐤏.

עִם *with, along with*. — Heb. עִם, Syr. ܥܡܐ, Sam. 𐤀𐤌;

Ar. مَعَ or مَع. Prop. a noun denoting *union*, from the rad. עָמַם *collect, unite*, Ar. عَمَّ *include the whole*, e. g. عَمَّتِ السَّحَابَةُ السَّمَاءَ the cloud covered the whole sky, يَغْمُ السَّمَاءُ الْحَمَّامَاتِ the water supplies all the baths. Hence also

עָמָא, *a people or nation, people, a multitude or crowd*; pl. עָמְמִין, עָמְמָא. — Ar. عَمَّ and عَمَمٌ a multitude, *the common people*; Heb. Phoen. עָם, Syr. ܥܡܐ, Sam. 𐤀𐤌𐤍𐤁.

עָמַל *labour*. — Ar. عَمِلَ, Heb. עָמַל, Syr. ܥܡܠ.

עָמֻק not used, *be deep*. — Ar. عَمِيقٌ, Heb. עָמֻק.

עָמֻקָא, עָמֻק, *a depth, abyss*. — Ar. عَمِيقٌ, Heb. עָמֻק, Syr. ܥܡܝܩܐ, Sam. 𐤀𐤌𐤍𐤁𐤏.

עָן. See עָאן.

עָסַר f., עָסְרָא m., *ten*. — Ar. عَشْرَةٌ, عَشَرَ; Aeth. 𐩣𐩣𐩪𐩥𐩪: Heb. עָשָׂר, עֶשְׂרָה; Phoen. עָסַר (inscr. Sidon. l. 1), עֶשְׂרָה (inscr. Massil. l. 3); Syr. ܥܫܪܐ, ܥܫܪܐ; Sam. 𐤀𐤓𐤕𐤁𐤏, 𐤀𐤓𐤕𐤁𐤏. Hence חָרִי עָסַר m., חָרִיָּהּ f., *twelve*. See חָרִין.

אֶקֶר, הָרָא, *the root* (also *the stem*) of a tree, *base, origin, source*; pl. אֶקְרִין, רָאָה. Syr. حَمْلًا; Ar. عَقَّارٌ, *a tree*.

אֶקֶר, impf. יַעְרֹק, יַעְרֹק, *flee*. — Syr. حَرَف, Sam. 𐤒𐤓𐤕; Ar. حَرَقَ *set out, depart*.

פ

פָּלַח, impf. יַפְלִיחַ, *labour, serve, worship* a deity. (comp. עָבַד). — Heb. פָּלַח, Ar. فَلَاحَ, *cleave, plough, cultivate*; Syr. ܦܠܚ, Sam. 𐤕𐤋𐤕.

פָּוֶלַח, הָתָא, *work, servitude, worship*. — Syr. ܦܘܠܚܐ, Sam. 𐤕𐤋𐤕 f.

פָּלַט, impf. יַפְלִיט, יַפְלִיט, *vomit, throw up*. — Syr. ܦܠܬ.

פָּרַק, impf. יַפְרֹק, *cleave, separate, pull off; rescue, save, redeem*. — Ar. فَارَقَ *separate*, Heb. פָּרַק, Syr. ܦܪܩ, Sam. 𐤕𐤓𐤕.

פָּרֶקַן, הָקָא, *liberation, preservation, redemption*. — Ar. ٱرْقَانٌ *clear and convincing proof, victory*; Aeth. ፋሬቅ፡ *deliverance*; Syr. ܦܪܩܢܐ, Sam. 𐤕𐤓𐤕.

פָּתָא, הָמָא, pl. הָמָא, *a word, message, decree*, and in a wider sense *affair, matter* (comp. עָבַד). Syr. ܦܬܐ. It is borrowed from the Persian, in which lang. پَیغام, or پَیام, means *a message*, (whence پَیغَمَبَرٌ *a message-bearer, a prophet*), comp. of the insep. prep. پَی (rarely پَا, پَا, and پَدِی, from the Sanskrit prati, Zand paiti, old Pers. pati, Pārsī pad and paē, Gr. προς, ποτι = προς) *to, towards, against*, and the

Sanskrit rad. *gam*, go (comp. Pers. گام *step*, *pace*).
The same word presents itself in the Armenian *patgam*
or *padkam*, message. Other words of Pers. origin
comp. with this prep. are: פִּתְּשֵׁן, פִּתְּבֵן, (פִּתְּשֵׁן),
פִּתְּבֵר, פִּתְּבֵר.

צ

צום, perf. צָם, impf. יִצֹם, *fast*. — Ar. صَامَ, Aeth. 𐩦𐩣𐩪𐩪: Heb. צָם, Syr. ܥܡ.

צום, a fast. — Ar. صَوِّمَ, Aeth. 𐩦𐩣𐩪𐩪: Heb. צוּם, Syr. ܥܡܘܬܐ.

צָלָא *bend, stoop*; אִידְנָא צָלָא *incline the ear, listen, attend to* (Syr. ܥܠܐ ܐܝܕܢܐ, Aeth. 𐩦𐩣𐩪𐩪: 𐩦𐩣𐩪𐩪). III. צָלִי, *pray*: Ar. صَلَّى, Aeth. 𐩦𐩣𐩪𐩪: Syr. ܥܠܐ, Sam. 𐤌𐤊𐤌.

צָלוּ, -וֹת, -וֹתָא, *prayer*. — Ar. صَلَاةٌ, صَلَوَةٌ, Aeth. 𐩦𐩣𐩪𐩪: Syr. ܥܠܐ, Sam. 𐤌𐤊𐤌.

צָפֶר, צָפְרָא, *the dawn, morning*. — Syr. ܥܦܪܐ, Sam. 𐤌𐤊𐤌. Connected with שָׁפֶר *be beautiful, pleasing* (Heb. שָׁפֶר, Syr. ܥܦܪܐ, Sam. 𐤌𐤊𐤌; Ar. سَفَرٌ *dawn*), whence שָׁפֶרְפֶּרָא (-פֶּרָא) and ܥܦܪܐ, *the morning*.

צָר only used in IV. אִצְטָר *have need of, be in want of, be poor*. — Syr. ܥܘܨܪܐ, Ar. ضَرَكَ *be poor and miserable*; comp. اِضْطَرَّ *have need of*. Hence צָרָה *wants, necessities*.

צָרוּךְ *use, usefulness, advantage or profit*. לִית בְּהוֹן צָרוּךְ = לֹא יִלְצְחוּ לְכָל, *they are good for nothing at all*.

P.

קָבַל *be opposite, come or go towards, meet*, in which signif. it does not occur in Chald. Hence III. קָבַל *receive* a visitor, *accept* a present, *listen* to a request or prayer. — Ar. I. قَبِلَ and V. تَقَبَّلَ *receive* or *accept*, II. قَبَّلَ *kiss*, III. قَابَلَ *be opposite, compare*, IV. أَقْبَلَ *advance towards, undertake*, VI. تَقَابَلَ *be opposite one another* of two or more individuals, VIII. اِقْتَبَلَ *begin*, X. اِسْتَقْبَلَ *go to meet*; Aeth. ተቀበለ: *meet, receive, accept*; Heb. קָבַל *receive, accept*, הִקְבִּיל *be opposite*; Syr. ܡܠܥ *meet*, with ܬܠܥ, *upbraid* or *complain of* (prop. *advance towards* in a hostile or threatening manner), as also in Chald. קָבַל, impf. יִקְבֹּל, יִקְבֹּלוּ, *complain of, cry out for help*; Sam. 𐤒𐤓 *receive, accept*.

קָדַם not used in I., *be in front* or *before, precede*. See the Syr. gloss.

קָדַם, prop. a noun signif. *the front*, but used as a prep., *in presence of, before*; preceded by ִּלְ, ִּנְ, ִּדְ, it takes simple *shvā* instead of ִּי, as ִּלְקָדַם, ִּנְקָדַם, ִּדְקָדַם. — Syr. ܡܠܥ, Sam. 𐤒𐤓. Contracted קָדַם, Sam. 𐤒𐤓 (so also קָדַם *first*, 𐤒𐤓𐤕𐤕𐤓 *beginning*).

קָדַם, קָדַם, *the east, the east wind*. — Sam. 𐤒𐤓𐤕𐤕, Heb. קָדִים. — The *east* is called קָדַם, קָדִים, as being that quarter towards which the face of the observer is turned, or supposed to be turned, in describing relative position. Hence the *west* is ִּלְקָדַם (Ar. ٱلْمَغْرِبُ *the west*

mind, from ⁹דָּבַר *the back*), the *north* שְׂמָלָה (Ar. شَمَالٌ), *the north*, ⁹שִׁמְלָה *the left*, ⁹الشَّامُ *Syria*), the *south* יָמִין (Ar. يَمِينٌ *the right*, ⁹الْيَمَنُ *Yaman* or *South Arabia*). So in Sanskrit *pūrva*, *the east*, *avara*, *the west*, *dakshina*, *the south*, *the Dekkan*.

קָדַשׁ not used in I., *be clean* or *pure*, *holy*. III. קָדַשׁ *hold sacred*, *consecrate*. — Heb. קָדַשׁ, קָדַשׁ, Ar. قَدَّسَ, Aeth. ቀደሰ: Syr. قَدَّسَ, Sam. 𐤒𐤕𐤔𐤌.

קֹדֶשׁ, קֹדֶשׁ, קֹדֶשׁ, קֹדֶשׁ, *holiness*, *sanctity*, *anything holy* or *consecrated*; הַקֹּדֶשׁ *thy holy temple*. — Ar. قُدُسٌ, Heb. קָדַשׁ, Syr. قُدَّسَ, Sam. 𐤒𐤕𐤔𐤌.

קָם, perf. קָם, impf. יָקֹם, *rise*, *stand*. — Ar. قَامَ, Aeth. ቀመ: Heb. קָם, Syr. قَامَ, Sam. 𐤒𐤕𐤔𐤌 (𐤒𐤕𐤔𐤌).

קָם, קָם, *standing*, *firm*, *lasting*; *living*, *being*. — Ar. قِيَامٌ, قِيَوْمٌ, Syr. قَامَ, Sam. 𐤒𐤕𐤔𐤌.

קָם, קָם *ashes*. — Syr. قَامَ, Ar. قَتَمَ *dust*.

קִיקִיּוֹן *the castor-oil shrub*, *ricinus communis* (Ar. أَخْرُوعٌ, Pers. بیدانجیر). The word is derived from the Egypt. name of the plant, written by Greek and Latin authors *κικι*, *cici* and in the Talmūd קִיק (the proper Gr. name is *κροτων*). The old translators and commentators usually render it, though erroneously, by *κολοκυνθη*, 𐤒𐤕𐤔𐤌: 𐤒𐤕𐤔𐤌, 𐤒𐤕𐤔𐤌, 𐤒𐤕𐤔𐤌, all words denoting *the gourd*; and this blunder has of course found a place, amidst thousands of others, in the received English Version.

קָל, perf. קָל, *be light*, *swift*; *small*, *worthless*. V. 𐤒𐤕𐤔𐤌 *make*

• *light, lighten*; *hold light, despise*. — Ar. قَلَّ *be few* or *small*, Aeth. ΦΑΛ: Heb. קָל, Syr. ܩܠ, Sam. 𐤒𐤒.

קָרָה, קִרְיָה, קִרְיָה, קִרְיָה, קִרְיָה; and קִרְיָה, קִרְיָה, קִרְיָה, קִרְיָה, קִרְיָה, f. *a town, city*; pl. קִרְיָה, קִרְיָה, קִרְיָה. — Ar. قَرْيَة, in the dial. of Yaman قَرْيَة, pl. قُرَى; Heb. קָרָה, קָרָה; Phoen. קָרָה, e. g. in the name of the deity *Μελικαρθος* or *Μελקר* (for קָרָה) *Carthada*, *Carthago*, *Καρχηδων* = *Νεαπολις*, קָרָה חֲדָשָׁה on the coins of Palermo; Syr. ܩܪܝܬܐ, pl. ܩܪܝܬܐ; Sam. 𐤒𐤓𐤕𐤕, 𐤕𐤓𐤕𐤕, pl. 𐤕𐤓𐤕𐤕, and 𐤕𐤓𐤕𐤕, constr. 𐤕𐤓𐤕𐤕.

• קָרַב, קָרַב, *imp. קָרַב, be near, approach*. III. קָרַב and V. אֶקְרַב, *bring near, offer a sacrifice*. — Ar. قَرَّبَ and قَرَّبَ, II. قَرَّبَ, Aeth. ቀርቦ: IV. አቀረበ: Syr. ܩܪܒ, III. ܩܪܒ; Sam. 𐤒𐤓𐤕.

קָרַב, קָרַב, *near, related*. — Ar. قَرِيبٌ, Syr. ܩܪܝܒ, Sam. 𐤒𐤓𐤕; Heb. קָרַב.

קֹרְבָן *an offering, sacrifice*. — Ar. قُرْبَانٌ, Aeth. ቀርባኑ: Heb. קֹרְבָן, Syr. ܩܪܒܢ, Sam. 𐤒𐤓𐤕.

ר

רַב not used in I. *be large, great, numerous*. — Heb. רַב, Syr. ܪܒ.

רַב, רַב, f. *large, great, numerous*; as a subst. *the headman* in any department, *prefect* or *magistrate, general, teacher*, etc. — Ar. رَبٌّ *possessor* or *owner*, رَبُّ *God*; Heb. רַב, Phoen. רַב, f. רַבַּח;

Syr. ܙܠܐ, Sam. 𐤆𐤁𐤁. Other forms used as subst. are ܙܠܐ, ܙܠܐ, ܙܠܐ, and as an adj. or subst. ܙܠܐ, ܙܠܐ.

ܙܠܐ not used in the sing. = ܙܠܐ; pl. ܙܠܐ, *the nobles or chief men of the state* (Ar. ٱلرَّكْنَ ٱلْأَكْبَرُ *the cornerstones of the state*). — Syr. ܙܠܐ.

ܙܠܐ, f. *ten thousand, a myriad*; pl. ܙܠܐ. — Ar. ܙܠܐ, also ܙܠܐ and ܙܠܐ; Aeth. 𐌸𐌹𐌸: (from a sing. 𐌸:). Heb. ܙܠܐ and ܙܠܐ; Syr. ܙܠܐ, Sam. 𐤆𐤁𐤁.

ܙܠܐ, impf. ܙܠܐ, *increase, be augmented, grow up*. III. ܙܠܐ *make grow, rear, educate*. — Ar. ܙܠܐ, Heb. ܙܠܐ, Syr. ܙܠܐ, Sam. 𐤆𐤁𐤁.

ܙܠܐ f., ܙܠܐ m., *four*. — Ar. ܙܠܐ, ܙܠܐ; Aeth. 𐌸𐌹𐌸: Heb. ܙܠܐ, ܙܠܐ, Phoen. ܙܠܐ (inscr. Sidon.); Syr. ܙܠܐ, ܙܠܐ; Sam. 𐤆𐤁𐤁, 𐤆𐤁𐤁. — Pl. ܙܠܐ, ܙܠܐ; Heb. ܙܠܐ, ܙܠܐ, Aeth. 𐌸𐌹𐌸: Heb. ܙܠܐ, Syr. ܙܠܐ, Sam. 𐤆𐤁𐤁.

ܙܠܐ, *be agitated, angry*. — Heb. ܙܠܐ, Syr. ܙܠܐ, Sam. 𐤆𐤁𐤁;

Ar. ܙܠܐ, ܙܠܐ and ܙܠܐ *peal* (thunder), ܙܠܐ of thunder or the cry of the camel.

ܙܠܐ and ܙܠܐ, ܙܠܐ, ܙܠܐ, *agitation, commotion, anger*. — Heb. ܙܠܐ, Syr. ܙܠܐ, Sam. 𐤆𐤁𐤁; Ar. ܙܠܐ, or ܙܠܐ, *anger, punishment, a crime*.

ܙܠܐ, m. f. *breath, the soul or spirit; the wind*. — Ar. ܙܠܐ, ܙܠܐ, ܙܠܐ; Heb. ܙܠܐ (inscr. Eryc. l. 5), Syr. ܙܠܐ, Sam. 𐤆𐤁𐤁. See the Syr. gloss.

רום, perf. רָם, impf. יָרום, *be high, uplifted, proud, rise.*

V. אָרום *make high, exalt, lift up, raise*; אָרום רוח = רוח, *raise a storm.* — Heb. רָם, Sam. רָם, Syr. ^{רָם} and ^{רָם} (from a rad. ^{רָם}, Ar. ^{رَمَّ} *shoot up, swell*).

רחם, רַחֵם, *love*. II. אֲתַרְחֵם *be loved*. III. רַחֵם *love fervently, have pity or compassion upon*, IV. אֲתַרְחֵם *impers. compassion is shown*, chap. I. 6, III. 9. — Ar. رَحِمَ or رَحِمَ *be soft or gentle*, رَحِمَ *brood over, cherish*, رَحِمَ *love, pity*, رَحِمَ *have mercy or compassion upon*; Heb. רַחֵם, Syr. رَحِمَ, Sam. رَحِمَ, رَحِمَ.

רחמן, רַחֲמָנָא, *compassionate, merciful.* — Ar. رَحْمَانٌ, gen. with the art. الرَّحْمَنُ, *the Compassionate, God*; Sam. رَحْمَان.

רחק, רַחֵק, *be distant, retire, depart*. V. אֲרַחֵק *remove, lay aside.* — Aeth. ረጸቀ: Heb. רַחֵק, Syr. رَحِمَ.

ראש, רֹאשׁ, *the head*; pl. רִאשִׁין. — Ar. رَأَسٌ, Aeth. ረጸቀ: Heb. רֹאשׁ, pl. רִאשִׁים, Syr. رِئَاسָ, Sam. ረጸቀ and ረጸቀ.

רמא, impf. יִרְמֵי, *throw, cast.* — Ar. رَمَى, Heb. רָמָה, Syr. رَمَى, Sam. ረጸቀ; Aeth. ረጸቀ: *wound*, prop. with an arrow or spear.

רעה, impf. יִרְעֵי, *tend or feed a flock, watch over or take care of, rule, govern*; intrans. *graze.* — Ar. رَعَى, Aeth. ረጸቀ: Heb. רָעָה, Syr. رَعَى, Sam. ረጸቀ.

רעה, impf. יִרְעֵי, *be pleased with, propitious to, delight in, love, desire.* — Ar. رَضِيَ, Heb. רָעָה, Syr. رَعَى, Sam. ረጸቀ.

רָעוּא *delight, pleasure, goodwill, desire, wish.* — Ar.
 رَاضٍ or رَضَوَان, Heb. רָצוֹן, Sam. 𐤓𐤕𐤕.

ש

שָׂאֵל, שְׂאֵל, impf. יִשְׁאֵל, *ask, demand, entreat.* — Ar. سَأَلَ,
 Aeth. ሰጸለ: and ሰጸለ: Heb. שָׂאֵל, Syr. ܣܥܠ, Sam.
 𐤔𐤕𐤕.

שָׁבַח not used in I.—III. שָׁבַח *praise.* — Ar. سَجَّ, Aeth.
 ሰብሐ: Heb. שָׁבַח, Syr. ܡܨܒ, Sam. 𐤔𐤕𐤕.

תְּשֻׁבָּהּ, תְּשֻׁבָּהּ, *praise, glory, a hymn.* — Syr.
 ܬܫܒܗܐ, constr. ܬܫܒܗܐ, Sam. ܬܫܒܗܐ and
 ܬܫܒܗܐ (Exod. XV. 14).

שָׁדָה *the side.* Cognate form שָׁדָה, Heb. שָׁדָה, whence
 or לְצִיד *towards, against*; Syr. ܬܫܒܗܐ or ܬܫܒܗܐ *in the pos-*
session of, at or in, to.

שׁוּט in Chald. *swim*, in Heb. *row*, denom. from שׁוּט *an oar*
 (twin form to שׁוּט, Ch. שׁוּט, Syr. ܫܘܬܐ, Ar. سَوْط,
a staff, rod, whip), whence in Chald.

שׁוּט *a rower*, pl. שׁוּטִין.

שָׁבַח, impf. יִשְׁבַּח, *lie down.* — Aeth. ሰብሐ: Heb. Phoen.
 שָׁבַח, Syr. ܡܨܒ, impf. ܡܨܒ, Sam. 𐤔𐤕𐤕.

שָׁבַח impf. יִשְׁבַּח, inf. מְשַׁבֵּחַ, *find*; gen. used in V. אֲשַׁבֵּחַ,
 הִשְׁבַּח, impf. יִשְׁבַּח, יְהִי שְׁבַח. — Syr. ܡܨܒ, Sam. 𐤔𐤕𐤕,
 gen. ܡܨܒܐ or ܡܨܒܐ.

שָׁלַח. See. לָחַץ.

שָׁלַם, impf. יִשְׁלַם, *be entire, safe or well, complete*
 or *finished.* III. שָׁלַם *make entire, complete or finish,*

• *fulfil* a vow. — Ar. سَلِمَ, Heb. שָׁלַם or שָׁלַם, Syr. سَلِمَ, Sam. سَلِمَ.

שָׁם and more usually שָׁם, שָׁם, *a name*, pl. שָׁמַיִם. — Ar. اِسْمٌ, rarely سَمٌ, سَمٌ; Aeth. ስም: Heb. שָׁם; Syr. سَمٌ, سَمٌ, pl. سَمَائِمٌ, سَمَائِمٌ; Sam. سَمَائِمٌ, pl. سَمَائِمٌ. Derived from سَمَ mark, سَمَ a mark.

שָׁמַיִם *the sky, the heavens, heaven*. — Ar. سَمَاءٌ, Aeth. ስማዊ: Heb. שָׁמַיִם, Phoen. samem (-en, -in) [Plaut. Poenul. V. 2, 67. *Gune bel balsamen* (en), גֻּנֵי בַל בַּלְסָמֵן; בעל שָׁמַיִם; *balsamen*, according to Augustine = dominus coeli; Βεελσαμην = κυριος ουρανου, Σαμηνουμος = ὁ ὑψουθρανιος, שָׁמַיִם רומי (Movers, Phoen. Texte, I. p. 56), and Ζωφασημιν = ουρανου κατοπτται, צופי שָׁמַיִם, in the fragments of Philo Byblius]; Syr. سَمَائِمٌ, Sam. سَمَائِمٌ. From سَمَ be high (comp. ስርዐ: from רום).

שָׁשָׁ, שָׁשָׁ, m. f. *the sun*. — Ar. شَمْسٌ, f., Heb. שֶׁשׁ, Phoen. שָׁשָׁ m. f., Syr. سَمْسٌ gen. m., Sam. سَمْسٌ.

שָׁרַח, impf. יִשְׁרֹחַ, *loosen, untie; set free, pardon*; from the signif. of untying and unpacking arises that of *encamp, dwell, remain* (comp. חָלַל). III. שָׁרַח *begin, commence* comp. (חָלַל). — Syr. سَرَحٌ, III. سَرَحٌ; Sam. سَرَحٌ, III. سَرَحٌ; Aeth. ስረዎ: *pardon*.

שָׁחַ, שָׁחַ, impf. יִשְׁחַח, imper. שָׁחַ and שָׁחַ, *drink*. — Aeth. ስጥ: Heb. שָׁחַ, Syr. سَحَا, Sam. سَحَا.

שָׁחַ, שָׁחַ, impf. יִשְׁחַח, *be silent*. — Heb. שָׁחַ, Syr. سَحَا, Sam. سَحَا. — Cognate forms are: שָׁחַ, Sam. سَحَا, Heb. שָׁחַ, Ar. سَكَت.

רַחֵם־ק' ש', f. שְׁחִיקָא, שְׁחִיקָא, *silent*, hence (chap. IV. 8), an eastwind so gentle as to be scarcely perceptible. — Syr. ܫܚܝܩ, Sam. ܫܚܝܩ.

ח

חָבַר, impf. יַחְבֵּר, *break*. II. אֶחָבַר *be broken*. Chap. I. 4 (where some edd. have IV. אֶחָבַר). — Ar. قَبَرَ *break*, قَبِرَ *perish*, قَبَرَ *destroy, perish*; Aeth. ሰባ: Heb. שָׁבַר, Syr. ܫܒܪ, Sam. ܫܒܪ.

חָמָא, the ocean; Syr. ܚܡܐ, Sam. ܚܡܐ. Not an Aram. word, but merely borrowed from the Heb.

חָוָה, perf. חָבַה, impf. יַחְוֶה, *return, repent*. V. אֶחָוֶה *make return, bring forth, turn away, answer*. — Arab. حَابَ *return*, حَابَ *repent*; Heb. שָׁב, Syr. ܫܒ, Sam. ܫܒ.

חֹרָא, an ox, collect. cattle; pl. חֹרִין. — Ar. حُورٌ, Aeth. ሰባ: Heb. שֹׁר, Phoen. ܫܘܪ (according to Plutarch, but the inscr. Massil. l. 3 has אֶלֶף, Heb. אֶלֶף), Syr. ܫܘܪ, Sam. ܫܘܪ. Derived either from قَارَ *be stirred up* (dust, tumult, anger), IV. اُقَارَ *stir up* (dust), plough (comp. قَار and armentum), or from قَارَ = سَارَ, impf. يَسُورُ, *spring upon, attack*; more probably from the former. Misled by the similarity of sound, many have identified with this word the Gr. ταυρος, Lat. taurus, but these are related to the Sanskrit śthūra-s, strong; taurus consequently stands for staurus, Germ. Stier, Eng. steer, Dan. tyr, Swed. tjur.

חָחוּת below, beneath, under. — Ar. حَتَّ, Aeth. ܫܚܝܩ:

• Heb. Phoen. **תָּחַח**, Syr. **ܬܚܚ**, Sam. **𐤔𐤕𐤕**. — From
חוח = **שוח** *sink, descend*, Ar. **تَخَّ** and **تَلَّح** = **سَاخ**.
תָּלַח, impf. **יִתְּלִי**, *hang, suspend*. — Heb. **תָּלַח**, Syr. **ܬܠܚ**,
 Sam. **𐤔𐤕𐤕**.

תולע, **תולע**, *a worm or caterpillar*; Syr. **ܬܠܥܐ**. Most
 prob. from the rad. **לע**, *lick*, hence *lick up, consume*
 (Ar. **لَع**, *lap*); see however Gesenius' Thesaurus,
 art **לע**.

תָּלַח f., **תולע** m., *three*. Ar. **ثَلَاث**, **ثَلَاث**; •Aeth. **𐩈𐩣𐩀𐩇**.
 Heb. **שלוש**, *salus* (according to August-
 tine), *שלש* (inscr. Massil. l. 9, 11); Syr. **ܬܠܬ**, **ܬܠܬ**;
 • Sam. **𐤔𐤕𐤕**, **𐤔𐤕𐤕**.

תָּמַן *there*; Syr. **ܬܡܢ**, Sam. **𐤔ܡܢ**, **𐤔ܡܢ**. Another form
 is **תָּמַן**, Ar. **ثَمَّ**, **ثَمَّ**, *there, ثَمَّ*, **ثُمَّ**, *then*;
 Heb. **שָׁם** and **שָׁמָּה**.

תָּנַח, impf. **יִתְּנִי**, prop. *bend, fold*, hence *do again, repeat*.
 — Ar. **ثَنَى**, Heb. **שָׁנָה**, Syr. **ܬܢܐ**, Sam. **𐤔ܢܐ**.
תָּנִין, f. **יָנָה**, *second*. — Sam. **𐤔ܢܐ**, Syr. **ܬܢܐ**
repeating, subst. *repetition*.

תְּנִינָה, prop. *repetition*, as an adv. *a second time, again*.
 — Syr. **ܬܢܢܐ**, Sam. **𐤔ܢܢܐ**.

תָּקַח, impf. **יִתְּקַח**, *be strong, violent, severe*; impers.
תָּקַח לוֹ = **תָּקַח לוֹ**, *he was angry*. — Ar. **تَقَفَّ** *find*,
seize, take possession of; **تَقَفَّ** *be active, sagacious,*
talented; Heb. **תָּקַח** *attack, oppress*; Syr. **ܬܩܚ**, Sam. **𐤔ܩܚ**.
תָּקַח, **תָּקַח**, **תָּקַח**, *strength; vehemence, vio-*
lence, anger; a strong place, fortress; pl. **תָּקַחִין**,
תָּקַחִין. — Heb. **תָּקַח**; Syr. **ܬܩܚ**, Sam. **𐤔ܩܚ**, **𐤔ܩܚ**.

In chap. II. 7 it corresponds to the Heb. בְּרִיחִים *bolts* or *bars*.

קָפָה *strong, powerful, vehement, violent.* — Syr. **ܩܦܐ**,
ܩܦܐ.

Heb. **שְׁנַיִם** and **אִשְׁתָּן**, **אִשְׁתָּן**, Ar. **ثَنَان** and **ثَنَان**, *two*. — **תְּרִין**, f. **תְּרִין**, *three*. — **אַרְבָּעִים**, f. **אַרְבָּעִים**, *four*. — **חֲמִישִׁים**, f. **חֲמִישִׁים**, *five*. — **שֵׁשִׁים**, f. **שֵׁשִׁים**, *six*. — **שִׁבְעִים**, f. **שִׁבְעִים**, *seven*. — **חֲמִשָּׁה**, f. **חֲמִשָּׁה**, *eight*. — **שִׁשָּׁה**, f. **שִׁשָּׁה**, *nine*. — **עֶשְׂרִים**, f. **עֶשְׂרִים**, *ten*. — **אַרְבָּעִים**, f. **אַרְבָּעִים**, *eleven*. — **חֲמִשָּׁה**, f. **חֲמִשָּׁה**, *twelve*; see **עֶשְׂרִים**.

ךר not used in I.—III. דר *drive out, expel*. IV. אדר *be driven out, expelled*. — Ar. تَرَكَ *leave, abandon*.

SYRIAC VERSION.

ܠܝܬܝܢܐ ܡܢ ܡܠܟܐ

ܡܩܐ

- 1 ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ
- 2 ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ
- 3 ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ
- 4 ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ
- 5 ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ
- 6 ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ
- 7 ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ
- 8 ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ ܡܢ ܡܠܟܐ

a) On the marg. of one Ms. ܡܢ ܡܠܟܐ. b) Var. ܡܢ ܡܠܟܐ.

c) ܡܢ ܡܠܟܐ.

d) Var. ܡܢ ܡܠܟܐ.

e) A ms. adds ܡܢ ܡܠܟܐ.

f) 2 mss. ܡܢ ܡܠܟܐ.

g) 2 mss. ܡܢ ܡܠܟܐ.

GLOSSARY.

1

אָב, אָבָא, *a father*, pl. אָבִימֶלֶךְ, אָבִימֶלֶךְ; with suff. אָבִי, אָבִי, etc. — Ar. أَبٌ, Aeth. አብ: with. suff. አቡ: Heb. אב, Chald. אב, אבא, Sam. 𐤁𐤁.

אָבִי, impf. יָאָבִי, *perish*. V. אָבִי אָבִי *destroy*. See Chald. gl. אבִי.

אָהִי interj. *O!*

אָהִי, impf. יָאָהִי, imper. אָהִי, *go*; אָהִי אָהִי = אָהִי אָהִי *becoming more and more agitated*. See Chald. gl. אָהִי.

אָהִי, impf. יָאָהִי, *take, seize, hold, possess, shut*. — Ar. أَخَذَ, Aeth. አፈ: Heb. אָהִי, Chald. אָהִי, Sam. 𐤁𐤁.

אָהִי, f. אָהִי, *other, another*; pl. m. אָהִי, f. אָהִי. See Chald. gl. אָהִי.

אָהִי. See אָהִי.

אָהִי *as, according to, about* (in stating numbers). — Heb. אָהִי *how?* Chald. אָהִי, אָהִי, Sam. 𐤁𐤁. Comp. of אָהִי (see Chald. gl. אָהִי) and אָהִי, אָהִי; and therefore prop., as in Heb. and Chald., an interrog.

אֵימָה *where? where.* — Heb. אֵימָה, Chald. אֵימָה. Comp. of אֵי and הֵ *here* (Heb. הֵ, Chald. הֵ).

אֵימָה *whence? whence.* Comp. of אֵי and הֵ *hence*.

אֵימָה, f. אֵימָה, *who, which, what?* pl. אֵימָה; אֵימָה *he who.* — Chald. אֵימָה, f. אֵימָה. Comp. of אֵי and הֵ, f. הֵ, *this*.

אֵימָה *there is, etc.; with suff.* אֵימָה, אֵימָה, אֵימָה, *I am, etc.* Comp. with אֵי, אֵי *there is not, etc.* — See Chald. gl. אֵימָה.

אֵימָה *if not, unless, except, but.* — Ar. أَلَّا, Aeth. አለ: Chald. אֵימָה, Sam. אֵימָה; Heb. אֵימָה. Comp. of אֵי and הֵ.

אֵימָה *a god, God;* pl. אֵימָה. — See Chald. gl. אֵימָה.

אֵימָה, f. אֵימָה, *a ship*, pl. אֵימָה. — See Chald. gl. אֵימָה.

אֵימָה. — V. אֵימָה *believe, believe in.* — See Chald. gl. אֵימָה.

אֵימָה, impf. אֵימָה, inf. אֵימָה, *say, order.* — See Chald. gl. אֵימָה.

אֵימָה — See Chald. gl. אֵימָה.

אֵימָה *I;* pl. אֵימָה, gen. אֵימָה, *we.* It often expresses the verb *be*, and is then written אֵימָה as אֵימָה *I am*, אֵימָה *I fear* (am fearing). — See Chald. gl. אֵימָה.

אֵימָה. See אֵימָה.

אֵימָה, *a man, person, individual;* pl. אֵימָה, אֵימָה. — See Chald. gl. אֵימָה.

אֵימָה, f. אֵימָה, *thou;* pl. אֵימָה, f. אֵימָה, *you.* It also expresses the verb *be*, as אֵימָה אֵימָה *thou doest* (art doing). — See Chald. gl. אֵימָה.

אֵימָה *also, likewise, moreover;* אֵימָה *neither, nor.* — Heb. Phoen. אֵימָה, Chald. אֵימָה and אֵימָה.

אֶפְתֵּי, אֶפֶס, *the face; front, surface, external form or appearance*; for אֶפְתֵּי, from an unused sing. אֶפֶס; Ar. أَنْفٌ, Aeth. አንፋ: *the nose*, Heb. אָף *the nose*, du. אֶפְסִים *the nostrils, face*; Chald. אַנְפָּא, אַפְּא, pl. אַנְפִּין, אַפִּין, אַפּוּת; Sam. ܐܢܦܐ. The Syriac Grammarians and Lexicographers wrongly derive אֶפְתֵּי from אֶפֶס, אֶפֶס, Heb. אָף, Chald. אַפְּא, אַנְפָּא, *the face*.

אֶפְתֵּי, אֶפְתֵּי, f. *a way, road, journey; custom, conduct*; pl. אֶפְתֵּי. — See Chald. gl. אַרַח. •

אֶרֶץ, אֶרֶץ, f. *the earth, ground, a country*; pl. אֶרֶצִּים. — See Chald. gl. אַרַע.

אֶרֶץ *the lowest part, bottom, base*; pl. אֶרֶצִּים *nates*. It is prop. the stat. emph. of אֶרֶץ, which occurs, for example, in the compound אֶרֶץ-אֶרֶץ, pl. אֶרֶצִּים, *the base or foundation* (of a wall); Ar. اِسْتِ and سَتَة *podex, nates*; Heb. שֵׁת, pl. שֵׁתוֹת; from a rad. שָׁתָה = שֵׁת *place*.

אֶרֶץ, imperf. אֶרֶץ, imper. s. m. אֶרֶץ, f. אֶרֶץ, pl. m. אֶרֶץ and אֶרֶץ, f. אֶרֶץ and אֶרֶץ, inf. אֶרֶץ, *come*. — See Chald. gl. אַרַח.

כ

כֵּן *in, at or near, by, with, on account of, etc.* — See Chald. gl. כֵּן.

כֵּן not used in I., *be bad*. V. אֶכַּח, אֶכַּח, *injure, hurt*. — See Chald. gl. כֵּן.

כֵּן, כֵּן, f. כֵּן, כֵּן, *bad, wicked*; as a subst. *evil, wickedness, misery, calamity*.

כֵּן, כֵּן, כֵּן, *wickedness*. — Chald. gl. כֵּן.

عَنْد and عُنْد, 'contr. عِنْد, *between, among*. — Chald.

בִּינִי, בִּינִי, בִּינִי; see Aeth. gl. በ.፻፲፭::

כָּלַע, impf. תִּכְלַע, *swallow, devour*. — See Chald. gl. כָּלַע.

חֲבִיבָא, *a beast of burden*, coll. *cattle*; pl. חֲבִיבָא. —

See Chald. gl. בעיר.

בֶּר, *a son*; pl. חֲבִיבָא. — See Chald. gl. בר.

Hence

חֲבִיבָא, *a human being, person, individual*;

pl. חֲבִיבָא. — Chald. בר אִנְשׁ, (Dan.

VII. 13. וַיָּבֹאוּ עִם־עַנְנֵי שָׁמַיָא כְּבֶר אִנְשׁ אֶתְהָ הַיָּהּ and *see! with the clouds of heaven there was coming as it were a man*, the figure of a man — *not* „one like

the Son of man“); Ar. بَرْنَسَاء, بَرْنَسَاء, a word borrowed from the Nabathaeans; Heb. בֶּן־אָדָם.

חֲבִיבָא, *uncultivated ground, a field, plain, desert*. Hence

with prep. חֲבִיבָא *out, outside*, חֲבִיבָא *outside, besides, except*, חֲבִיבָא *from without* (comp. חוץ). — Ar.

חֲבִיבָא, *adv. בְּרָא, מִן בְּרָא, מִן בְּרָא*; Chald. לְבִרְא, לְבִרְא,

מִלְבִּרְא; Sam. 𐤁𐤏𐤁, 𐤁𐤏𐤁, etc. Opp. to חֲבִיבָא, *the*

centre, interior, חֲבִיבָא *within*, חֲבִיבָא *within*,

(Ar. حَوْ, *adv. حَوْ*; Chald. ܠܘ, ܠܘ, constr. ܠܘ, ܠܘ,

etc.; Sam. 𐤁𐤏, 𐤁𐤏, etc.).

חֲבִיבָא, *a man*; pl. חֲבִיבָא. — See Chald. 'gl. נָבִר.

חֲבִיבָא *happen, befall*.

חֲבִיבָא, γὰρ, *for*. Like the Gr. word, it never commences a phrase.

ܡܠܚܝܬܐ, ܡܠܚܝܬܐ, *waves*. — See Chald. gl. ܡܠܚܝܬܐ.

ܡܠܚܝܬܐ, impf. ܡܠܚܝܬܐ, *cry out, call on*; of animals *low, bellow*.

— Heb. ܡܠܚܝܬܐ, Chald. ܡܠܚܝܬܐ. Cognate form ܡܠܚܝܬܐ.

?

ܡܠܚܝܬܐ, *who, which, that*; mark of the genit., as ܡܠܚܝܬܐ ܡܠܚܝܬܐ *the hold of the ship*; conj. *that, in order that*. — See Chald. gl. ܡܠܚܝܬܐ.

ܡܠܚܝܬܐ, ܡܠܚܝܬܐ, *sacrifice*. III. ܡܠܚܝܬܐ *sacrifice* often or in great quantity. — See Chald. gl. ܡܠܚܝܬܐ.

ܡܠܚܝܬܐ *a victim, sacrifice*; pl. ܡܠܚܝܬܐ.

ܡܠܚܝܬܐ, impf. ܡܠܚܝܬܐ, *judge*. — See Chald. gl. ܡܠܚܝܬܐ.

ܡܠܚܝܬܐ, ܡܠܚܝܬܐ, *a city*; pl. ܡܠܚܝܬܐ.

ܡܠܚܝܬܐ, ܡܠܚܝܬܐ, *fear*. — See Chald. gl. ܡܠܚܝܬܐ.

ܡܠܚܝܬܐ, ܡܠܚܝܬܐ, *fear, dread, reverence, an object of fear or reverence, deity*; pl. ܡܠܚܝܬܐ.

ܡܠܚܝܬܐ, ܡܠܚܝܬܐ, *but, yet*. Like ܡܠܚܝܬܐ it never holds the first place in a phrase, gen. the second.

ܡܠܚܝܬܐ, impf. ܡܠܚܝܬܐ, *remember*. II. ܡܠܚܝܬܐ *be remembered; call to mind, remember*. — See Chald. gl. ܡܠܚܝܬܐ.

ܡܠܚܝܬܐ *make turbid, disturb, agitate*. III. ܡܠܚܝܬܐ *id.* IV. ܡܠܚܝܬܐ pass. — Heb. ܡܠܚܝܬܐ, Sam. ܡܠܚܝܬܐ.

ܡܠܚܝܬܐ, ܡܠܚܝܬܐ, *blood*. — See Chald. gl. ܡܠܚܝܬܐ.

ܡܠܚܝܬܐ, impf. ܡܠܚܝܬܐ, *sleep*; part. ܡܠܚܝܬܐ *sleeping*. — See Chald. gl. ܡܠܚܝܬܐ.

ܡܠܚܝܬܐ, particip. adj. *sleeping*.

ܡܠܚܝܬܐ, impf. ܡܠܚܝܬܐ, *rise (the sun)*. — See Chald. gl. ܡܠܚܝܬܐ.

ܡܠܚܝܬܐ, ܡܠܚܝܬܐ, *the east*.

ܡܠܚܝܬܐ, f. ܡܠܚܝܬܐ, *eastern*; as a subst. *the east*.

ܐܢ *he, she, it* (Chald. ܐܢ; Phœn. ܐܢ, inscr. Sidon.); *adv.*

here, there (comp. ܐܢ); interj. *lo, see* (Ar. هَا, Chald.

ܐܢ, ܐܢ, Sam. 𐤀ܢ).

ܐܢ m., ܐܢ f., *he, she, it*; pl. ܐܢܝܢ m., ܐܢܝܢ f., and as accus. after a verb ܐܢܝܢ, ܐܢܝܢ. Often used to express the verb *be*, in which case it is gen. written ܐܢ, ܐܢ (as ܐܢ ܐܢ *thou art*, ܐܢ ܐܢ *she is*); sometimes, however, ܐ is suppressed (as ܐܢܝܢ *who is?*), or changed into ܐ (as ܐܢܐ *he is*). With words ending in ܐ and ܐ, ܐܢ and ܐܢ form the diphthongs *au, oi, eu, ei*, as ܐܢ ܐܢ, ܐܢ ܐܢ, *I am*, ܐܢܐ *where is he?* ܐܢ ܐܢ *he is pure*; except ܐܢܐ, which makes ܐܢܐ *this is*. — See Chald. gl. ܐܢܐ.

ܐܢ m., ܐܢ f., *he, she, it, this, that*; pl. m. ܐܢܝܢ, f. ܐܢܝܢ.

Contr. for ܐܢ ܐܢ, ܐܢ ܐܢ (Heb. ܐܢܐ, ܐܢܐ).

ܐܢ, impf. ܐܢܐ, ܐܢ, *be, happen*. When a mere auxil.,

ܐ is suppressed, as ܐܢܐ *he was killing*, ܐܢܐ

ܐܢ *he had killed*, ܐܢܐ ܐܢ *he was*, ܐܢܐ ܐܢ *he had*

been. — See Chald. gl. ܐܢܐ.

ܐܢܐ, ܐܢܐ, *a large building, temple, church, palace*; pl.

ܐܢܐܢ. — See Chald. gl. ܐܢܐ.

ܐܢ, ܐܢ m., ܐܢ f., *this*; pl. ܐܢܝܢ.

ܐܢ, impf. ܐܢܐ, *turn, return; change; overturn, destroy*.

II. ܐܢܐ *be turned, changed, destroyed*. IV. ܐܢܐ

(versatus est) *stay, remain, be on the point of*. V.

ܐܢܐ *turn away, avert*. — See Chald. gl. ܐܢܐ.

• *and, but.* — See Chald. gl. ١.

1

أَحْصَ, *time*; pl. أَصْيَتِ *times* (vices), in which sense it is fem., as أَصْبَحَ *thrice*, أَصْبَحَ *a second time, again.* — Ar. زَمَنْ and زَمَانٌ, Aeth. ሙን: Heb. זָמַן, pl. זְמַנִּים; Chald. זָמַן, pl. זְמַנִּין; Sam. 𐤆𐤌𐤍; it has also passed into Pers. as زَمَان and زَمَانَه. Another form is أَصْبَأ, pl. أَصْبَائِ.

أَظْ, impf. تَظْ, *be pure in a moral sense, chaste, innocent, just; conquer.* — See Chald. gl. ܐܕܐ.

أَظْ, *pure, innocent, just; victorious.*

أَظْ, impf. تَظْ, *be small; be depressed, despond.* — See Chald. gl. ܐܕܐ.

أَظْ, f. أَظْ, *small, little, young*; pl. m. أَظْ, f. أَظْ.

ܐ

ܐܐ not used in I., *be corrupted, vitiated*. II. ܐܐ *corrupt, destroy.* — See Chald. gl. ܐܐܐ.

ܐܐ *corruption, destruction.*

ܐܐ, *a companion or associate*; pl. ܐܐ. — See Chald. gl. ܐܐܐ.

ܐܐ, impf. ܐܐ, *shut up, confine, imprison*. II. ܐܐ pass. — Ar. ܐܐ; Heb. ܐܐ *bind, imprison.*

ܫܒ, f. ܫܒܐ, *one*. — See Chald. gl. ܫܪ.

ܫܒ, impf. ܫܒܐ, *be glad, rejoice*. — See Chald. gl. ܫܪܐ.

ܫܒܐ, ܫܒܐ, *joy*.

ܫܒܐ not used in I. — III. ܫܒܐ *show, announce, tell*. — See Chald. gl. ܫܪܐ.

ܫܒ, impf. ܫܒܐ, *have compassion on, pity, spare*. — See Chald. gl. ܫܪܐ.

ܫܒ, impf. ܫܒܐ, *see, observe*. — See Chald. gl. ܫܪܐ.

ܫܒ, impf. ܫܒܐ, *snatch, carry off, plunder*. — See Chald. gl. ܫܪܐ.

ܫܒ, impf. ܫܒܐ, ܫܒܐ, inf. ܫܒܐ, ܫܒܐ, *live*. — See Chald. gl. ܫܪܐ.

ܫܒܐ, ܫܒܐ, *life*.

ܫܒ, impf. ܫܒܐ, *be hot, warm*. — Ar. ܫܒ *warm, be warm*, Heb. Chald. ܫܒ. See Aeth. gl. ܫܒ.

ܫܒܐ *heat, passion, anger*. — Chald. ܫܒܐ *heat*, Heb. ܫܒܐ.

ܫܒܐ *sigh, groan*.

ܫܒܐ *a sigh, groan*.

ܫܒܐ. See ܫܒܐ.

ܫ

ܫܒܐ, impf. ܫܒܐ, *be well, happy, joyful*; often impers. — III. ܫܒܐ *prepare, make ready*. — See Chald. gl. ܫܒܐ.

ܫܒܐ, f. ܫܒܐ, ܫܒܐ, *good*; followed by ܫܒܐ, *better than*; as an adv. *well, very, excessively*.

ܫܒܐ, ܫܒܐ, ܫܒܐ, *goodness, bounty*; pl. ܫܒܐ.

ܫܒܐ, ܫܒܐ, *a mountain*; ܫܒܐ. — See Chald. gl. ܫܒܐ.

- יָם the sea; pl. יָמִים. — See Chald. gl. יָם.
- יְמִין, יְמִינָא, f. *the right hand*. — See Chald. gl. יְמִין.
- יָסַף not used except in V. יָסַף *add, increase, do again*. — See Chald. gl. יָסַף.
- יָסַף, impf. יָסַף, imper. יָסַף, *shoot up, grow*. — Chald. יָסַף; identical with Aeth. ዐሰደ: Heb. יָצָא *go out* (comp. in partic. יָצָא shoots, and יָצָא: *an embryo or foetus*).
- יָסַף, impf. יָסַף, imper. יָסַף, *sit*. — See Chald. gl. יָסַף.
- יָסַף, impf. יָסַף, *remain over and above, be abundant, abound, make gain or profit*. — Heb. יָסַף, Chald. יָסַף, Sam. יָסַף.
- יָסַף, יָסַף, f. יָסַף, יָסַף *abundant, excellent*; with יָסַף, *more than*; as an adv. *very, much, more, besides* (Heb. יָסַף). — Chald. יָסַף, Sam. יָסַף.

כ

- כֵּן *perhaps*. — Heb. Chald. כֵּן *long ago, already, perhaps* (comp. כֵּן *already, perhaps*).
- כֵּן *when, after; whilst; although*. Comp. of כֵּן, כֵּן and the relat. כֵּן (corresp. to Heb. כֵּן, כֵּן), and hence its frequent use with participles and adj., e. g. כֵּן *saying* (lit. as *one* who says). — Chald. כֵּן, כֵּן, Sam. כֵּן.
- כֵּן, כֵּן, *the totality, the whole; all, whole*. — See Chald. gl. כֵּן.
- כֵּן *cover, clothe, conceal*. III. כֵּן id. IV. כֵּן *be covered, concealed, put on clothes*. — See Chald. gl. כֵּן.

• impf. *תַּעֲזֹב*; *be painful, disagreeable, grieve*; only used
impers. *יָחַם*, etc. (סוּחַם, מִיָּחַם). — Chald. *כְּרָא*,

Ar. *كَرِهَ be unpleasant, كَرِهَ be averse to, dislike*.

כְּרִיבָה pain, grief.

not used in •I. — V. *אֶחָד* *proclaim, preach, declare*. —
See Chald. gl. *ברו*.

אֶחָדִים *a proclamation or announcement, preaching, the gospel*.

• impf. *תִּסְבֹּב*, *go round, surround; wrap up, protect*.
Chald. *כְּרַךְ*. Like other radicals of a similar form
(*שָׂרַשׁ* *provoke*, *חָבַב* *disturb*, *שָׂבַשׁ*, *שָׂמַשׁ*, *שָׂרַשׁ*), *כְּרַב* is
a later formation from *כְּרַב*, from the rad. *ברר*.

כְּרִיבָה, f. *the belly, the inmost or deepest part*; pl.
כְּרִיבִים. — Ar. *كَرْشٍ, كَرِشٍ the stomach* of ruminant
animals, Aeth. *ክርሻ*: Heb. *כְּרִישׁ*, Chald. *כְּרִישָׁא*, Sam.
כְּרִישָׁא.

כְּרִישָׁא, *a throne*; pl. *כְּרִישָׁאִים*. — See Chald.
gl. *כְּרִישָׁא*.

כָּרַב *strike, strive or contend*, IV. *אֶחָדִים* *strive with one
another, fight, strive or exert one's self, endeavour*. —
Ar. *كَدَشَ*, Heb. *כָּדַשׁ*, Chald. *כְּדַשׁ*, Sam. *כְּדַשׁ*.

כֵּן *to, for, according to, etc.* Sign. of the accus. and of the
dat. — See Chald. gl. *ל*.

כֵּן *no, not*. — See Chald. gl. *לא*.

לָבַד labour, be fatigued, exhausted; perf. 3 s. f. לָבַד ? m.
 לָבַד, f. לָבַד, etc.; impf. לָבַד, imper. לָבַד, inf. לָבַד, part.
 לָבַד, לָבַד. — See Chald. gl. לָבַד.

לִבָּא the heart, the innermost part or midst; pl. לִבָּא. —
 See Chald. gl. לָב.

לְבַשׁ, impf. תְּלַבֵּשׁ, put on clothes. — See Chald. gl. לְבַשׁ.
 לְבַשׁ at, near, to or towards. — See Chald. gl. לָוַח.
 לַיְלָא, night; pl. לַיְלָא. — See Chald. gl. לַיְלָא.

∞

מַלְא, any article of furniture, pot or vessel, imple-
 ment, dress; pl. מַלְא. — See Chald. gl. מַלְא.

מַלְא something. — See Chald. gl. מַרְעָם.

מָוַת, impf. תָּמוּת, imper. מָוַת, die. — See Chald. gl. מָוַת.
 מָוַת death.

מָוַת, impf. תָּמַט, strike, bite or sting (an insect). See Ch. gl. מָוַת.
 מָוַת, a storm; pl. מָוַת waves. — See
 Chald. gl. מָוַת.

מָוַת, impf. תָּמַט, come to, happen; part. מָוַת he
 was able, had power. — See Chald. gl. מָוַת.

מָוַת on account of, for; מָוַת because, since. — Chald.
 מָוַת. Prob. comp. of מָוַת, מָוַת, the pertain-
 ing to (מָוַת in relation to, in consideration of,
 because of; Chald. מָוַת) and מָוַת.

מָוַת, water. — See Chald. gl. מָוַת.

מָוַת hence; מָוַת hence to i. e. within, in. — Chald. מָוַת;
 comp. of מָוַת and מָוַת here, Heb. כֹּה, Chald. מָוַת.

מָוַת from this time forward, any longer; now, therefore.

• Comp. of **מָה** and **מֵ** = Chald. **מָהֵן** *here*, whence
מֵמָה *hence*; comp. **מֵעַתָּה** *then, therefore*, **מֵהַיּוֹם** *hitherto*.
מֵ not used in I.—III. **מֵיִן** *speak*. — See Chald. gl. **מַלְל**.
מֵלָא, **מֵלָא**, *a word, saying; thing, matter* (comp. **מֵלָא**).
 pl. **מֵלָא**, **מֵלָא**. — Heb. Chald. **מֵלָה**, pl. **מֵלִים**;
 Sam. **מֵלִים**, pl. **מֵלִים**.

מֵלָא f. *salt*. — Ar. **مِلْح**, Heb. **מֶלַח**, Chald. **מֵלָח**,
 Sam. **מֵלָח**; in Aeth. there occurs the denom. verb
መለሐ: *salt*. From this word in the sense of *the sea*,
 is derived

מֵלָח, **מֵלָח**, *a sailor*; pl. **מֵלָחִים**. — Ar. **مَلَّاح**, Heb.
 • Chald. **מֵלָח**.

מֵלָח, impf. **מֵלָחֶיךָ**, *counsel, advise; be king, reign*. —
 See Chald. gl. **מֵלָךְ**.

מֵלָךְ, **מֵלָךְ** *a king*; pl. **מֵלָכִים**.

מֵן *who? who*; also a particle = Gr. **μεν**. — See Ch. gl. **מֵן**.
מֵן (for **מֵן**) *who is?* also used for **מֵן** *what is?*
 Chap. I. 8.

מֵן *from, of, out of, etc.* — See Chald. gl. **מֵן**.

מֵן, **מֵן**, *what? what*; adv. *why?* (**מֵן**) From **מֵן**,
מֵן, **מֵן**, *what?* and **מֵן**.
מֵן (for **מֵן**) *what is?*

מֵן, **מֵן**, *the intestines, the belly*. — See Chald. gl. **מֵן**.

מֵן, **מֵן**, *a possessor, owner, master*; pl. **מֵן**. As a title of
 respect, **מֵן** = **רַבִּי**, **κύριε**, *my lord, sir, Lord!* **מֵן** *our*
Lord (Christ), **מֵן** **אֶפְרַיִם** *Mar Ephraem*, **מֵן** **יַעֲקֹב**
Mar Jacob, etc. A cognate form is

מֵן, **מֵן**; pl. **מֵן**, **מֵן**. Def. **מֵן**, **ὁ κύριος**,

ה

הָגַב, impf. תִּהְיֶה, *grow, increase, be great or numerous.* —

See Chald. gl. הָגַב.

הָגַב, f. הָגַבָּה, *much, numerous, great:*

pl. הָגַבִּים, f. הָגַבָּהּ.

הָגַב, constr. הָגַבִּים, *a great quantity, abundance;*

with suff. הָגַבְתִּי, etc. — Chald. הָגַב, סוּנְעָא,

הָגַב, סוּנְעָא; Sam. הָגַב, הָגַב, also הָגַבִּים

a myriad.

הָגַב, impf. תִּסְתַּחֵם, *close, shut.* — Ar. سَكَّر dam a stream,

Heb. סָכַר in Nif'al, Chald. סָכַר. Cognate rad. סָכַר,

סָכַר; Aeth. ልወረዳ: *catch in a net or snare.*

הָגַב a bolt or bar; pl. הָגַבִּים. — Chald. הָגַב.

הָגַב, impf. תִּסְמַם, imper. סַמ, inf. מְסַמ, *go up, ascend.* V.

הָגַב make ascend, bring out. — See Chald. gl. הָגַב.

הָגַב, מְסַמ, (Castell. מְסַמ) *time of ascending, rising:*

pl. מְסַמִּים.

הָגַב l. the left hand. — See Chald. gl. סַמֵּאל.

הָגַב coarse cloth, sackcloth; pl. הָגַבִּים. — See Chald. gl. סַק.

הָגַב not used in I.—III. הָגַב empty, render vain and useless.

— Chald. סָקַב.

הָגַב, f. הָגַבָּה, *empty, vain, useless;* pl. m.

הָגַבִּים, f. הָגַבָּהּ. — Chald. סָקַב:

הָגַב, impf. תַּעֲבֹד, *do, make.* — See Chald. gl. עָבַד.

הָגַב, עָבַד, *work, deed or act, business.* — Heb.

עָבַד, עָבַד.

חָצַב, impf. נִחְצֵב, *pass by or over*. — See Chald. gl. עבר.

חֲסִי, *Hebrew*. עֲבָרָנִי, עֲבָרִי, חֲסִי.

חַמָּה *as far as, until*. Comp. of חָ, עַ, *as far as, till*, and מָה, מָה.

חָמַּם *be narrow, in grief or distress*. — See Chald. gl. עק.

חָמַם, חָמַם, חָמַם, *distress, anguish*.

חֵן, חֵן, f. *the eye, a fountain*; pl. חֲנָנִים *eyes*, חֲנָנִים

fountains. — Ar. عَيْنٌ, Aeth. 𐩢𐩣𐩪: Heb. עֵין, Chald.

עֵינָא, Sam. 𐤇𐤍𐤏𐤍.

חָ, impf. תִּחַּם, inf. חָכַם, part. חָכֵם, f. חָכְמָה, *go in, enter*.

— See Chald. gl. עלל.

חָ *above, upon, on, over; in addition to; against, etc.* —

See Chald. gl. על.

חָ prop. a subst. signif. *the upper part*; hence as an adv.

חָ *upwards*, חָ *above*.

חָ, חָ, *any long indef. period of time, eternity, the*

universe or world. — See Chald. gl. עולם.

חָ *with, along with*. — See Chald. gl. עם.

חָ, חָ, *a people or nation, people, a multitude*; חָ, חָ,

חָ. — See Chald. gl. עם.

חָ a *depth, abyss*; pl. חָ. — See Chald. gl. עמק.

חָ or חָ f. *sheep, goats*. — See Chald. gl. עזן.

חָ f., חָ m., *ten*. Hence חָ m., חָ f., *twelve*

(see חָ). — See Chald. gl. עשר.

חָ, impf. תִּחָּם, *flee*. — See Chald. gl. עיק.

- **מָלַח** *throw up, vomit*; Chald. **פָּלַח**. A more usual signifi-
 of this verb is *escape*, in which sense it occurs in the
 other dialects; Ar. **أَفْلَتَ**, **تَفَلَّتَ**, Heb. **פָּלַח**, Sam. **פָּלַח**.
מָלַח, impf. **תַּעֲלֵן**, *turn, return*. II. **לָמַח** id. — Heb.
פָּנָה, Chald. **פָּנָה**, **פָּנִי**, Sam. **פָּנִי**.
פָּסַח, impf. **תַּעֲשֶׂח**, *cut, decree or appoint*. — Ar. **فَسَقَ**
 of fruit that *split* their outer covering when ripe, e. g.
 the date; Chald. **פָּסַח**, Sam. **פָּסַח**.
פָּסַח, *a part or portion, a lot*; pl. **פָּסָח**. — Ar. **فَصَّ**
 • *a piece*, Chald. **פָּצַח**, **פָּצְחָא**. Another form is **פָּסָח**, pl.
פָּסָח, Chald. **פָּסַח**; Aeth. **ἔἰḱḱ**: *cast lots*.
פָּצַח not used in I., *separate, open*; Ar. **فَصَّى**, Heb. **פָּצַח**,
 Chald. **פָּצַח**. III. **פָּצַח** *deliver, save*; Ar. **فَصَّى**, Heb. **פָּצַח**,
 Chald. **פָּצַח**, **פָּצִי**, **פָּצִי**, Sam. **פָּצַח**.
פָּקַד, impf. **תַּעֲקֶד**, *order, command, decrec.* — Heb. **פָּקַד**,
 Chald. **פָּקַד**, Sam. **פָּקַד**.
פָּקַד, *an order, command, decree*. — Chald.
פָּקַד, Sam. **פָּקַד** = Syr. **פָּקַד**.
פָּסַח *suitable, fitting, useful*; gen. used in the sense of *it*
is good, fitting.
פָּנָה, impf. **תַּעֲלֵן**, *compensate or make up for, pay* a debt,
fulfil a vow, requite. — Chald. **פָּנָה**.
פָּנָה, *fulfilment of a vow, retribution, re-*
quital, revenge. — Chald. **פָּנָה** *an avenger*,
 Sam. **פָּנָה**, *revenge*.
פָּנָה, *a word, message, decree; matter, thing*; pl.
פָּנָה. — See Chald. gl. **פָּנָה**.

נָצַח, impf. נִצְחָה, *wish, desire*. — 'Ar. يَصْبُو impf. *love*; Chald. נִצְחָה, נִצְחָה, Sam. ܢܨܚܐ.

נָצַח, impf. נִצְחָה, *fast*. — See Chald. gl. צום.
נִצְחָה a fast.

נָצַח be bright, shine, be hot. — Ar. ضَمَّ the sun, sun-shine, ضَمَّ ضَمَّ be clear, evident; Heb. נָצַח be white, נָצַח clear, bright, warm; Chald. נִצְחָה polish. — See Aeth. gl. ԹԻԽ::

נָצַח, impf. נִצְחָה, *bend*. III. נָצַח pray. — See Chald. gl. נִצְחָה.
נִצְחָה a prayer; pl. נִצְחָה.

נָצַח impf. נִצְחָה, be before, precede, anticipate or be beforehand with, in old Engl. prevent. III. נָצַח make precede, do beforehand, anticipate. נָצַח אֵלֶיךָ מֵיָמֶיךָ since ye are aware beforehand, נָצַח אֵלַי אֵלֶיךָ my brother told me beforehand; נָצַח מִלְּפָנֶיךָ all the astronomers foretold; נָצַח מִלְּפָנֶיךָ he outran Simeon. — Ar. قَدَّمَ precede, قَدَّمَ approach, arrive, قَدَّمَ be ancient; Aeth. ፳፻: Heb. קָדַם, Chald. קָדַם, Sam. ܩܕܡ.

נָצַח, מִלְּפָנֶיךָ the front; as an adv. before, in presence of. — See Chald. gl. קָדַם.

נָצַח, f. מִלְּפָנֶיךָ, first. — Chald. ܩܕܡܐ, Sam. ܩܕܡܐ, Aeth. ፳፻::

ܡܨܝܗ not used in I., *be clean or pure, holy*. III. ܡܨܝܗ *purify, consecrate*. — See Chald. gl. ܡܨܝܗ.

ܡܨܝܗ, ܡܨܝܗ, f. ܡܨܝܗ, ܡܨܝܗ, *holy, sacred*. — Ar. ܡܨܝܗ or ܡܨܝܗ *God*; Aeth. ܡܨܝܗ: Chald. ܡܨܝܗ, Sam. ܡܨܝܗ; Heb. Phoen. ܡܨܝܗ (inscr. Sidon.).

ܡܨܝܗ, ܡܨܝܗ, *the voice, sound*; pl. ܡܨܝܗ. — Ar. ܡܨܝܗ, ܡܨܝܗ, *a word, saying*; Aeth. ܡܨܝܗ: Heb. Phoen. ܡܨܝܗ (inscr. Melit. I), Chald. ܡܨܝܗ, Sam. ܡܨܝܗ, ܡܨܝܗ.

ܡܨܝܗ, impf. ܡܨܝܗ, imper. ܡܨܝܗ, *rise, stand*. — See Chald. gl. ܡܨܝܗ.

ܡܨܝܗ impf. ܡܨܝܗ, ܡܨܝܗ, *cut, break*. — Ar. ܡܨܝܗ *cut, bite*, Chald. ܡܨܝܗ. ܡܨܝܗ, ܡܨܝܗ, *ashes*. — See Chald. gl. ܡܨܝܗ.

ܡܨܝܗ *be light, swift, small*. V. ܡܨܝܗ *lighten*. — See Chald. gl. ܡܨܝܗ.

ܡܨܝܗ i. e. ܡܨܝܗ, ܡܨܝܗ, *a chapter or section*; pl. ܡܨܝܗ.

ܡܨܝܗ, impf. ܡܨܝܗ, ܡܨܝܗ, *call, cry, proclaim, call on, invoke; name, read*. — Ar. ܡܨܝܗ, Heb. ܡܨܝܗ, Chald. ܡܨܝܗ, Sam. ܡܨܝܗ.

ܡܨܝܗ *a gourd*. — Ar. ܡܨܝܗ, ܡܨܝܗ, Chald. ܡܨܝܗ.

ܡܨܝܗ, impf. ܡܨܝܗ, ܡܨܝܗ, *be near, approach*. — See Chald. gl. ܡܨܝܗ.

ܡܨܝܗ not used in I., *be large, great, numerous*. — See Chald. gl. ܡܨܝܗ.

ܡܨܝܗ, ܡܨܝܗ, f. ܡܨܝܗ, ܡܨܝܗ, *large, great, numerous*; as a subst. *the headman, chief, magistrate*, etc.

ܡܨܝܗ not used in the sing.; pl. ܡܨܝܗ *chief men, nobles*.

ܡܨܝܗ, ܡܨܝܗ, *ten thousand, a myriad*; pl. ܡܨܝܗ.

ܡܨܝܗ, impf. ܡܨܝܗ, ܡܨܝܗ, *increase, grow*. III. ܡܨܝܗ *make grow, rear, educate*. — See Chald. gl. ܡܨܝܗ.

ܡܨܝܗ, f. ܡܨܝܗ, m., *four*; pl. ܡܨܝܗ *forty*. — See Ch. gl. ܡܨܝܗ.

ܡܨܝܗ, f. ܡܨܝܗ, *fourth*. — Chald. ܡܨܝܗ, Sam. ܡܨܝܗ.

רָגַז, impf. תִּרְגַּז, *be angry*. — See Chald. gl. רגז.

רָגַז anger.

רָגַל, impf. תִּרְגַּל, prop. *tread*, hence *go, set out, flow; bestow pains or labour upon, study* (comp. רָדַשׁ, *educate; chastize*. — Ar. رَدَى *tread, stamp, crush, go, perish*; Heb. רָדָה *tread, go, rule*; Chald. רָדָא *flow, spread out, plough, row, chastize, rule*; Sam. רָדָא. רָגַל a journey. Also רָגַל.

רוּחַ *be wide, spacious; have ample room; be refreshed, relieved*. V. רָחַב *widen, expand; refresh, relieve*. —

Ar. رَوَحَ *be wide, spacious*, Heb. רוּחַ, Chald. רוּחַ, Sam.

רוּחַ, רָחַב. Prob. רָחַב, רוּחַ, stands for רָחַב, רָחַב, transposed from רָחַב (comp. רָחַב, with רָחַב, רָחַב; and רָחַב, with רָחַב). Comp.

רוּחַ, רָחַב, opp. to רוּחַ, etc.

רוּחַ, impf. תִּרְחַח, *breathe, smell or give scent*; from the drawing of a full breath are derived the signif. of 'being relieved' or 'at ease', whence III. רוּחַ *soothe*

or *appease*; and of 'rejoicing'. — Ar. رَاحَ, impf. يَرَاحُ, *blow* (the wind); رَاحَ, impf. يَرَاحُ or يَرِيحُ, *smell any-thing*, Heb. הָרַיחַ, Chald. אֲרַיחַ, Syr. أَرِيحَ, Sam. אֲרַיחַ;

רוּחַ, impf. תִּרְחַח, *rejoice*.

רוּחַ, m. f. *breath, the soul or spirit, the wind; m. the Holy Spirit*. — See Chald. gl. רוּחַ.

רוּחַ, impf. תִּנְחַם, *love*. III. רוּחַ *love, have pity upon*. — See Chald. gl. רוּחַ.

רוּחַ *compassionate, merciful*.

רוּחַ *compassion, mercy*.

נִסַּף, not used in I., *be soft, gentle*. III. נִסַּף *brood over as a bird*. — Ar. رَخِفَ, رَخُفَ, *be soft*; Heb. רָחַף.

• נִסַּף, *compassionate, merciful*.

נִסַּף, *be distant, retire, depart*. IV. נִסַּף *be removed, retire*. See Chald. gl. רָחַק.

נִסַּף, *the head*; pl. נִסַּף. — See Chald. gl. רִישׁ.

נִסַּף, *thron, cast*; used in I. only in the particip. נִסַּף and נִסַּף (sometimes אִנִּסַּף) V. אִנִּסַּף id. — See Chald. gl. רָמַא.

נִסַּף, impf. תִּנְסַף, *tend or feed a flock*; intrans. *feed, graze*. — See Chald. gl. רָעַא.



נִסַּף, impf. תִּנְסַף, *ask, demand, entreat*. — See Chald. gl. שָׁאַל.

נִסַּף, a word borrowed from the Heb. שָׁאַל, which has also passed into the other dialects under the forms אִלֵּא: שָׁאַל, אִלֵּא, and even into old Pers. as شَوْل and شولمن *sholman*.

נִסַּף, impf. תִּנְסַף, *let go, dismiss, pardon; permit; let alone, forsake, abandon, leave behind* (comp. עָזַב). — Chald. שָׁבַק, Sam. שָׁבַק. Hence the exclamation of Jesus on the cross: Ελωϊ, ελωϊ, λαμα σαβαχθανι; אלהי אלהי למא שבקחני.

נִסַּף, impf. תִּנְסַף, *thron, cast*; Chald. שָׁדַף. A secondary formation, somewhat after the manner of Shaf'el, from the rad. יָדַה *throw* (comp. שָׁחַם, שָׁחַם, *be black*, from שָׁח, *be hot*; שָׁחַר *be black*, from חָר *be dry or parched*; שָׁקַל, שָׁקַל, *lift up, carry*, perhaps connected with קָל id.).

burn. — Ar. شَهَبَ *burn, scorch*, of heat and cold;

kindle, burn; Heb. שָׂבַיב *flame*.

heat, drought.

always with | pref., | find, be able; impf. , inf. , part. .

impf. , cease, be quiet or tranquil. — Ar.

impf. ; Heb. שָׁלוּ, שָׁלָה, Chald. שְׁלִי, שְׁלִי.

impf. , be entire, safe or well, complete or finished. III. * , make entire, finish, fulfil a vow. —

See Chald. gl. שָׁלַם.

, the sky, the heavens, heaven. — See Chald.

gl. שְׁמִיָּא.

impf. , hear, obey. — Ar. سَمِعَ, Aeth. ሰማ:

Heb. Phoen. שָׁמַע, שָׁמַע (inscr. Melit. I.), Chald. שָׁמַע,

Sam. ܫܡܥܐ, ܫܡܥܐ.

, m. f. the sun. — See Chald. gl. שָׁמֶשׁ.

impf. , be beautiful, please. — See Chald. gl. צָפַר.

, the morning.

impf. , lift up, carry, take away. — Chald.

, שָׁקַל, Sam. ܫܩܠ.

be firm. — Aeth. ሰረረ: found.

, a shoot or sprout, tendril.

impf. , loosen or untie. III. begin. — See

Chald. gl. שָׂרָא.

(for), impf. , drink. — See Chald. gl. שָׂחָא.

2

ܚܒܪ, impf. ܬܚܒ, *break*. II. ܚܒܪܐ pass. — See Chald. gl. ܚܒܪ. ܬܚܒܐ *the ocean*. — See Chald. gl. ܬܚܒܐ.

ܚܒܪ, *a crown*. — Ar. ܚܒܪ, whence the denom. verb

ܚܒܪ *crown*; Chald. ܚܒܪ; from the Pers. ܚܒܪ.

ܚܒܪ, impf. ܬܚܒ, *return, repent*. — See Chald. gl. ܚܒܪ.

ܚܒܪ *an ox*; pl. ܚܒܪܐ. — See Chald. gl. ܚܒܪ.

ܚܒܪ *below, beneath, under*; with suff. ܚܒܪܐ, ܚܒܪܐ, etc.

— See Chald. gl. ܚܒܪ.

ܚܒܪ, def. ܚܒܪܐ, *a worm, caterpillar*. — See Chald. gl. ܚܒܪ.

ܚܒܪ f., ܚܒܪ m., *three*. — See Chald. gl. ܚܒܪ.

ܚܒܪ *third*. Chald. ܚܒܪܐ, Sam. ܚܒܪܐ.

ܚܒܪ *there*. — See Chald. gl. ܚܒܪ.

ܚܒܪ, ܚܒܪ, f. ܚܒܪܐ, ܚܒܪܐ, *two*. Hence ܚܒܪܐ, f.

ܚܒܪܐ, *twelve*. — See Chald. gl. ܚܒܪ.

ܚܒܪ, f. ܚܒܪܐ, *second*.

AETHIOPIC VERSION.

ዘጥናስ፡ ናቢይ።

ኖሪ፡ ፩፡

ወኅደ፡ ቃለ፡ እገዚአብሔር፡ ንብ፡ ጥናስ፡ ወልደ፡ አጭ፡ 1
 ወይዘሉ። ተገሠኝ፡ ወሐር፡^{a)} ሄደ፡ ሀገር፡ ዓቢይ፡^{b)} ወስብኳ፡ 2
 ሉሙ፡ እስሙ፡ ዓርገ፡^{c)} እከላሁ፡ ንቤዎ። ወሐር፡ ጥናስ፡ ወተገደ፡ 3
 ብሔር፡ ተርሴስ፡ እጥገደ፡ እገዚአብሔር፡ ወወረደ፡ ሀገር፡ አዋጽ፡
 ወረከብ፡ ሐወረ፡ ዘይገደ፡ ብሔር፡^{d)} ተርሴስ፡ ወተዓሰበ፡
 ሐወረ፡^{e)} ወዓርገ፡ ወስቴ፡ ይገደ፡ ኖሰላሁ፡ ተርሴስ፡^{f)}
 እጥገደ፡ እገዚአብሔር። ወአዋጽ፡ እገዚአብሔር፡ ናቢይ፡ ዓቢይ፡ 4
 ወስተ፡ ባሕር፡ ወዓብደ፡^{g)} ጭባላ፡ ባሕር፡ ወተመደበ፡
 ሐወረ፡ ከሙ፡ ይሰበር። ወረርሁ፡ ናትዎት፡ ወአወወደ፡ 5
 ከሉሙ፡ ንብ፡ አጭክቲሁ፡ ወአስተዋፅኦ፡ ወገደ፡ ወስተ፡
 ባሕር፡ ንጥዎ፡ ከሙ፡ ይቅልል፡^{h)} ሐወረ፡ ወወረደ፡ ጥናስ፡
 ወስተ፡ ከርሀ፡ ሐወረ፡ ወኖረ፡ ወኸረ። ወወረደ፡ ንቤዎ፡ 6
 ዘሐደ፡ⁱ⁾ ወይዘሉ፡ ኖረ፡^{j)} ይወወደ፡ ተገሠኝ፡ ወደወ፡
 አዋላከከ፡^{k)} ከሙ፡ ይደገ፡ እገዚአብሔር፡ ወአገራት።

^{a)} P. ወሐር፡ ^{b)} P. ሄደ፡ ሀገር፡ ሀብደ፡ ^{c)} P. adds ገደ፡
^{d)} Var. ሐገር፡ ^{e)} Wanting in one Ms. and P.
^{f)} Var. ወዓርገ፡ ደብሃ፡ ወተገደ፡ እጥገደ፡ ^{g)} P. ወሀብደ፡
^{h)} P. ይቅልል፡ ⁱ⁾ Var. ዘይደገ፡ ^{j)} Var. ኖረ፡
^{k)} Var. ወደወ፡ ከሙ፡ አዋላከከ፡

- 7 ወተባህሉ፡ በበይፍቲሆሙ፡ ንሁ፡ ንትዓፀው፡ ወፍኢኖር፡ በበይ፡
 ሙ፡ ረኅበተ፡ ዛቲ፡ እኅቲ፡ ወተዓፀው፡ ወወረደ፡ ዕፅ፡¹⁾
- 8 ላህለ፡ ዮናስ፡ ወይቤልወ፡ ንገረ፡ በበይ፡ ሞንት፡^{ጠ)} ረኅበተ፡
 ዛቲ፡ እኅቲ፡ ወሞንት፡^{ጡ)} ተገባርከ፡ ወአዋልደ፡ ሙ፡
 ወአደ፡ ተሐውር፡ ወአደ፡ ብሔርከ፡ ወሞንት፡ ሕዝብከ፡
- 9 ወይቤሎሙ፡ ዮናስ፡ ዕብራዊ፡ አ፡^{ዐ)} ወአዋላኪዮ፡ እገዚአብሔር፡
 10 አዋላከ፡ ሰዓይ፡^{ፑ)} ዘገብረ፡ ባሕረ፡ ወዮብሰ፡ ወረርሁ፡
 እሙንቱ፡ እደው፡ ዓቢዮ፡ ፋርህተ፡ ወይቤልወ፡ ሞንተ፡ ገበርከ፡
 ወአእዳርወ፡ እሙንቱ፡ ዕደው፡^{ባ)} ከሙ፡ እዋገ፡ እገዚአብሔር፡
- 11 ተፈጥሮ፡ እስሙ፡ ነገርሙ፡ ወይቤልወ፡ ሞንተ፡ እንከ፡ ንረሲከ፡
 ወይዳደገ፡^{ፋ)} ባሕር፡^{ፈ)} እስሙ፡ ይትሀወክ፡ ባሕር፡ ወይትሀወክ፡
- 12 ማዕበል፡ ዓቢይ፡ ወይቤሎሙ፡ ዮናስ፡ ንሆኡ፡ ወወርወ፡^{ፈ)}
 ወስተ፡ ባሕር፡ ወዮዳደገክሙ፡ ባሕር፡^{ፈ)} አ፡ አኦር፡^{ፈ)}
 ከሙ፡ በእንቲአዮ፡ ሙ፡ ዘንቱ፡ ማዕበል፡ ዓቢይ፡
- 13 ወረቀደ፡^{ፈ)} ከሙ፡^{ፈ)} ይትወደሙ፡ ሙንገለ፡ ሞር፡ እሙንቱ፡
 ዕደው፡ እስሙ፡ ትትሀወክ፡^{ፈ)} ባሕር፡ ወይትሀወክ፡ ላዕሊሆሙ፡
- 14 ማዕበል፡^{ፈ)} ወአወደው፡ ከሎሙ፡ ንብረ፡ ንበ፡ እገዚአብሔር፡
 ወይቤሎ፡ ላሰ፡ ላከ፡ እገዚአ፡ ኢቲጥፋኦ፡ በበይ፡ ነፋሱ፡
 ለዘንቱ፡ ብእሲ፡ ወኢትረሲ፡ ላዕሊ፡ ደሙ፡ ጸድቆ፡ እስሙ፡
- 15 አንተ፡ እገዚአ፡ ዘከሙ፡ ረቀድከ፡ ገበርከ፡^{ፈ)} ወኔወኔው፡
 ለዮናስ፡ ወወረወደው፡ ወስተ፡ ባሕር፡ ወኦርሞት፡^{ፈ)} ባሕር፡

1) Mss. ዕፅ፡

ጠ) P. ሙ፡

ጡ) P. ሞንት፡

ዐ) Var. and P. ገብረ፡ እገዚአብሔር፡ አ፡

ፑ) One ms. adds ወሞር፡

ባ) Var. እደው፡ ፋርህተ፡ ዓቢዮ፡ እስሙ፡ አእዳርወ፡ ከሙ፡

ፋ) Var. ይዳደገ፡ ፈ) Var. ማዕበል፡ ፈ) P. ወወርወ፡

ፈ) Var. ማዕበል፡ ፈ) P. አእዳርከ፡ ፈ) ወተባህሉ፡

ፈ) Wanting in one Ms. and P.

ፈ) Var. ይትሐወክ፡

ፈ) P. ወትትሀወክ፡ ሞ፡ ላ፡

ፈ) Var. ገበር፡

ፈ) Var. ወኦርሞት፡

ወረርሃወ፡ ለእገዚአብሔር፡ እውነቱ፡ ዕድወ፡ ዓቢዮ፡ ፋርሃተ፡ 16
ወሃሁ፡ ለእገዚአብሔር፡ ወሃሃዕተ፡ ወበፅኡ፡ በፅኑተ፡ :: ::

ወ፡ ሪ፡

ወእዘዩ፡ እገዚአብሔር፡ ሀንበረ፡ ዓቢዮ፡ ሦሐጦ፡^{c)} ለዮናስ፡ 1
ወነበረ፡ ሦሐጦ፡ ወከተ፡ ነርሠ፡ አንበረ፡^{d)} ሠሉስ፡ ወሀልተ፡^{e)}
ወሠሉስ፡ ለላላ፡^{f)}፡ ወጸለዮ፡ ዮናስ፡ ወከተ፡^{g)} ነርሠ፡ 2
አንበረ፡ ነበ፡ እገዚአብሔር፡ አዋላኩ፡ ወይቤ፡፡ አወዋወኩ፡ 3
በዋንደበዮ፡ ነበ፡ እገዚአብሔር፡ አዋላኩ፡ ወሰዋዓ፡
በወከተ፡^{h)} ነርሠ፡ ቀላይ፡ ጽራኝዮ፡ⁱ⁾ ወሰዋዓ፡ ቀልዮ፡፡
ወወረወ፡ ወከተ፡ ለበ፡^{j)} ባሕር፡ ወሀንቱ፡ አፋላ፡ ወወጽኦ፡ 4
ላዕሊዮ፡ ነሱ፡ ዓዕበልኩ፡ ወዋጊዮኩ^{k)}፡፡ ወአንስ፡ እቤ፡ 5
ገደፋኩ፡ እንጋ፡ እዋቅድዎ፡ አዕይንተኩ^{l)}፡ እዋገዮ፡ እንጋ፡
ርእዮ፡ ቤተ፡ ወቅደስኩ፡፡ ወሕዘ፡^{m)} ዓይ፡ እስኩ፡ ነፋስዮ፡ 6
ወሀንቱ፡ ቀላይ፡ በቲሕቱ፡ ወተሰጥዎ፡ ርእስዮ፡ ወከተ፡
ንቅሀተ፡ አዮባርⁿ⁾፡፡ ወወረደኩ፡ ወከተ፡ ዋድር፡ እንተ፡ 7
ዕጽወ፡ ወናስገተሃ፡ እዋፋጥረተ፡ ዓለዋ፡ ወሀርገት፡^{o)}
እዋ፡ እዋ፡ ወስና፡ ሕይወትዮ፡፡ [In the Oxford Ms.
verses 5, 6, and 7, are as follows. ወእቤ፡ ተሕጉልኩ፡
እንጋ፡ እዋቅድዎ፡ አዕይንተኩ፡ ሀሉኩ፡ እርሐይ፡ ጽርሐ፡
ወቅደስኩ፡፡ አካዘዘ፡ ዓይ፡ እስኩ፡ ርእስዮ፡ ቀላይ፡ ነሁ፡
ርእስዮ፡ ተሠጥዎ፡ ወከተ፡ ነቅዓተ፡ አዮባር፡፡ ወወረደኩ፡
ወከተ፡ ዋድር፡ ካዎ፡ ወልሕቅ፡ ተሕተ፡ ትዕርገ፡ ሕይወትዮ፡

^{c)} Var. ወእዘዩ፡ እ፡ ለዓቢዮ፡ አንበረ፡ ሦሐጦ፡

^{d)} P. ሀንበር፡ and above ሀንበረ፡

^{e)} Var. ዕለተ፡

^{f)} Var. ለዋላዮ፡

^{g)} P. በወከተ፡

^{h)} Var. ወከተ፡

ⁱ⁾ Var. ነርሠ፡ ሲኦል፡ ቀለ፡ ጽራሕዮ፡

^{j)} P. adds ቀልዮ፡

^{k)} One Ms. adds እንተ፡ ላዕሊዮ፡ ነለ፡

^{l)} Var. ገደኩ፡

^{m)} Var. ወካዘዘ፡ *sic*.

ⁿ⁾ Var. ደባር፡

^{o)} One Ms. ትዕርገ፡ and omits the next 3 words.

- 8 ዘእንበለ፡ ሙስ፡ ንቤከ፡ እገዚኦ፡ አዋላኪ፡፡] ሶበ፡ ኃልቀት፡
 ነፋሱ፡ ተዘከርክወ፡ ለእገዚኦብሔር፡ ትብጻሕ፡ ጸሎት፡
 9 ቅድግከ፡ ጽርሕ፡ ማቅደስከ፡፡ እለሰ፡ ዓቀቡ፡ ነንተ፡ ወሐሰተ፡
 10 ገደፈ፡ ሠህሉ፡፡ ወአንሱ፡^{p)} ሞሰለ፡ ቀ፡ ማቅደስ፡
 ወተጋን፡^{q)} እወወ፡ ለከ፡ ሙደ፡ ጸሎት፡ ማቅደስ፡
 11 አዓሠ፡ ለእገዚኦብሔር፡ ወአዘዘ፡ እገዚኦብሔር፡ (ወአዘዘ፡)
 አንበረ፡ ሞጽኦ፡ ለፖናስ፡ ወስተ፡ ሞጽኦ፡ ወአወጽኦ፡
 ወስተ፡ ሞጽኦ፡ [In the edition of Petrus these four
 verses are „as follows. ወተዘከርክወ፡ ለእገዚኦብሔር፡
 ሶበ፡ ኃልቀት፡ ነፋሱ፡ እዋላሁ፡ ትብጻሕ፡ ጸሎት፡
 ንቤከ፡ ጽ፡ ሙ፡ ወእለሰ፡ ሞቅቡ፡ ከ፡ ወ፡ ገ፡ ሠ፡፡
 ወአንሱ፡ በቀለ፡ ጸሎት፡ እገዚ፡ ለከ፡ ወእወወ፡ ለከ፡፡
 ገሉ፡ ዘበዓእኩ፡ እገዚኦብሔር፡ በሕይወት፡፡ ወተዘከርክወ፡
 ለእገዚኦብሔር፡ ወአዘዘ፡ ለእገዚኦብሔር፡ ሞጽኦ፡ ሞጽኦ፡ ሞጽኦ፡ ሞጽኦ፡፡]

፡ ፡

- 1 ወኮ፡ ቀለ፡ እገዚኦብሔር፡ ዳግ፡ ንቤ፡ ሞጽኦ፡፡
 2 ተንሠኦ፡ ወሐር፡ⁱ⁾ ነ፡ ሀገር፡ ዓባይ፡^{u)} ወስብከ፡ ሉ፡
 3 በከ፡ ቀደ፡^{v)} ስብከተ፡^{w)} ዘእገዚኦብሔር፡ አን፡ ወተንሠኦ፡
 ሞጽኦ፡ ወሐር፡ ነ፡ ወሐር፡ እገዚኦብሔር፡ ወነ፡
 ዓባይ፡^{x)} ሀገር፡ ደኦ፡^{y)} ለእገዚኦብሔር፡ ወሞጽኦ፡ ቅጽ፡
 እዋላሁ፡ ለእገዚኦብሔር፡ ሙደ፡ ሞጽኦ፡ ሠሉ፡ ሞጽኦ፡
 በእገር፡^{z)} ወአዘዘ፡ ደባኦ፡ ሀገር፡ ስብከ፡^{a)} እዋላሁ፡

^{p)} Var. አንሱ፡ ^{q)} Var. በተጋን፡ ^{r)} One Ms. omits ወአዘዘ፡

^{s)} One Ms. omits these 3 words and adds ለፖናስ፡ after ወአወጽኦ፡

ⁱ⁾ P. ወሐር፡ ^{u)} P. ነ፡ ሀገር፡ ሀገር፡

^{v)} P. ዘቀደ፡ ^{w)} One Ms. and P. ስብከተ፡

^{x)} Var. ዓባይ፡ ^{y)} One Ms. and P. ወአዘዘ፡

^{z)} One Ms. has ለእገዚኦብሔር፡ ወሞጽኦ፡ ሠሉ፡ ስብከ፡፡
 P. ለእገ፡ ሙደ፡ ሞጽኦ፡ ሠ፡ ፡^{a)} Var. ወስብከ፡

ዕለት፡ ወይቤ፡ እስከ፡ ማዕል፡ ሠሉስ ^{b)} ትትገረቷ፡
፤፤፤፡ ወተአዎ፡ ሰብአ፡ ፤፤፤፡ በቋለ፡ እገዚአብሔር፡ 5
ወሰብኩ፡ ዶሙ፡ ወለብሱ፡ ሠቆ፡ ንኡሶሙ፡ ወዓቢዎሙ፡ ወአከተቱ፡
አልባሲሆሙ፡ ወፈበረ፡ ውስተ፡ ሐዎድ፡፡ ወሰኖዓ፡ ንጉሠ፡ 6
፤፤፤፡ ወተንሠአ፡ እኖ፤፡ ማፈበረ፡ ወአከተተ፡ አልባሲሆ፡
ወለብሱ፡ ሠቆ፡ ወፈበረ፡ ውስተ፡ ሐዎድ፡፡ ወሰብኩ፡ ንጉሠ፡ 7
ለ፤፤፤፡ ወለዐቢዎቹ፡^{c)} ወይቤ፡ ሰብአ፡ ወእንስሳ፡ ወአልሀኖት፡
ወአባገዕ፡ አይብልሁ፡ ወአኖንተ፤፡ ወአይትረሀይ፡ ወአይስተይ፡
ጭ፡፡ ወለብሱ፡ ሠቆ፡ ሰብአ፡^{d)} ወእንስሳ፡ ወአውዋው፡ ንብ፡ 8
እገዚአብሔር፡ ኃብረ፡ ወንዶቹ፡ ነቡሉ፡ እከቦ፡ ሞገባርሙ፡
ወዓመዓ፡ ዘውስተ፡ እደዊሆሙ፡፡ ወይቤሉ፡ ማዕ፡ ሦአኖር፡ 9
እሙ፡ ይፈስሕ፡ እገዚአብሔር፡ ወይመይ፡ ማዕሠ፡ ፋተ፡ ማዕቱ፡
ወአንመውት፡ እንከ፡፡ ወርእዎ፡ እገዚአብሔር፡ ሞገባርሙ፡ 10
ከሙ፡ ንስሑ፡ እኖ፡ ፋተሙ፡ እከቦ፡ እገዚአብሔር፡^{e)} ንስሑ፡
እኖዘ፡ ንበብ፡^{f)} እከቦ፡ ከሙ፡ ይገበር፡^{g)} ላዕልሆሙ፡ ወአገብረ፡
እከቦ፡፡፡፡፡፡

ኖ፡ ፻፡

ወተከዘ፡ ሦናስ፡ ዓቢዎ፡ ትካዘ፡ ወሐዘ፡^{h)}፡፡ ወጸለዎ፡ ንብ፡ 1
እገዚአብሔር፡ⁱ⁾ ወይቤ፡ እገዚአ፡ አኖ፡ ከሙዘ፡ ፡ እቤ፡ 2
በብሔርዎ፡ ወበእንተ፡^{j)} ከንቱ፡ ተፈጣእኩ፡ ተርሴስ፡ እስሙ፡
አአኖር፡ ከሙ፡ ማላ፡ አንተ፡ ወወስተሠሀለ፡ ርሐቁ፡ ማዕት፡
ወብዙ፤፡ ሞሐረት፡ ወጸድቅ፡ ወትፈስሕ፡ በእንተ፡ እከት፡፡

^{b)} One Ms. and P. ሠሉስ፡ ማዕል፡

^{c)} So P. — The one Ms. has ወሰ፡ ን፡ ለ፤፤፤፡ ለንቡሶሙ፡
ወለዓቢዎሙ፡ the other merely ወሰብኩ፡ ለዓቢዎቹ፡

^{d)} The Oxf. Ms. has ወይቤ፡ ሰብአ፡ ሠቆ፡

^{e)} P. ወእገ፡ ^{f)} One ms. እኖንበብ፡ P. እሙ፡ ዘንበብ፡

^{g)} These 2 words are wanting in one Ms.

^{h)} Wanting in one Ms. ⁱ⁾ One Ms. adds አኖላክ፡

^{j)} Var. ወበበዎ፡

- 3 ወይክዘኒ፡ እግዚአብሔር፡^{k)} ንሆኑ፡ ለኛብሆ፡ እዋኔ፡ እስ።
 4 ይኒይሰኒ፡ ዐዊት፡ እዋኔ፡ ወይክዘኒ፡ እግዚአብሔር፡
 5 ለዋኒ፡ ጥቅ፡ ትቴክክ፡^{l)} አንተ፡ ወእዋክ፡ ወጽኦ፡ ዋኒ፡
 እዋህገር፡ ወኛብሆ፡ አንቀጽ፡ ሀገር፡ ወገብሊ፡ ልገተ፡
 ወኛብሆ፡ ተሕተ፡ ጸላላተ፡ እስከ፡ ይረኣ፡ ዘይከወን፡ ሀገር፡
 6 ወእዘክ፡ እግዚአብሔር፡ ሕዋሕዎ፡ ወበቁለ፡ ወጸለለ፡
 ዐልዕልተ፡ ርኢሱ፡ ለዋኒ፡^{m)} ከዐ፡ ኢዋከዋ፡ ፀሐይ፡ⁿ⁾
 ወተረሆኡ፡ ዋኒ፡ ዓቢዋ፡ ፋሆኡ፡ በእንተ፡ ሕዋሕዎ፡
 7 ወእዘክ፡ እግዚአብሔር፡ በሳኒተ፡ ዕፄ፡ ወቀተላ፡ ለይኦተ፡^{o)}
 8 ሕዋሕዎ፡ ወዋከሰት፡ ወሠረቀ፡ ፀሐይ፡ እዘክ፡^{p)} እግዚአብሔር፡
 ነረከ፡ ሕረረ፡ ዘዋወረ፡ ወእዘክ፡ ፀሐይ፡ ርኢሱ፡ ለዋኒ፡
 ወእንበዘ፡ ወተቁጥዓት፡^{q)} ነረከ፡ ወይክዘኒ፡ ይኒይሰኒ፡ ዐዊት፡
 9 እዋኔ፡ ወይክዘኒ፡ እግዚአብሔር፡ ለዋኒ፡ ጥቅ፡
 ተከክከ፡^{r)} በእንተ፡ ሕዋሕዎ፡ ወይክዘኒ፡^{s)} ጥቅ፡ ተከክከ፡
 10 እስከ፡ ለዋኒ፡^{t)} ወይክዘኒ፡ እግዚአብሔር፡ አንተ፡ ትዋከክ፡
 ሕዋሕዎ፡ ዘኢጸወወከ፡ ወኢቀደከ፡^{u)} ዘሌለተ፡ በቁለተ፡
 11 ወሌለተ፡ ጥተት፡ ወእንኦ፡^{v)} አደዋከከ፡ ለኛዋ፡ ሀገር፡
 ኖባይ፡ ዘሀለወ፡^{w)} ወከቴተ፡ ሰብኦ፡ ረድረድ፡ እዋኔ፡
 ለወይክዘኒ፡^{x)} ኢረረ፡^{y)} ፀገዋ፡ ወዋከደ፡ ወእንኦ፡
 ብዙ፡ :: ::

ተረጎሞ፡ ዘዋኒ፡ ነቢይ፡

^{k)} Wanting in one Ms

^{l)} Var ተከክከ፡

^{m)} So P. — The one Ms ወጸለለ፡ ደብ፡ ርኢሱ፡ ለዋኒ፡ the other ወጸለለ፡ ለዋኒ፡ ዐ፡ ር፡ ለዋኒ፡

ⁿ⁾ One Ms. and P. ከዐ፡ ይጸለለ፡ እዋከዋ፡ እዋከዋ፡

^{o)} One Ms. and P. ወቀተላ፡ ለከከ፡ ^{p)} Var. ወሠረቀ፡ ፀ፡ ወእዘክ፡

^{q)} One Ms. ወተቁጥዓት፡ ነረከ፡ P. ወተቁጥዓት፡ ነረከ፡

^{r)} P. ትቴክክ፡ ^{s)} Var. ወይክዘኒ፡ ዋኒ፡ ^{t)} Var. ለዐዊት፡

^{u)} P. ወኢረ፡ ^{v)} P. ወእንኦ፡ ^{w)} Var. ዘሀለወ፡

^{x)} P. እዋህገር፡ ወከቴተ፡ እዋኔ፡ ^{y)} Var. ኢረረ፡

GLOSSARY.

U:

UΛΘ: contracted UΛ: impf. ƲΣΛ: *be*.

Uḥ: impf. ƲUΘḥ: *disturb, agitate*. VII. ƲUΘḥ: impf.

ƲƲḥ: pass. — Ar. هَوًى *be silly, simple*, مَتَهَوًى *confounded, stupified*; cogn. هَاجَ, impf. يَهِيْجُ *excite, be excited*, أَهْوَجَ *violent* (wind).

UḡC: *a city*; pl. ḥUḡC:—Lḥ: and ḥUḡC:—Lḥ:: Ar. هَجَرَ in the dial. of Yaman.

Λ: .

Λ: *to, for, according to*, etc. Sign of the dat., and also of the accus. (see Chald. gl. ٥), with a preceding pron. suff., e. g. Gen. II. 7. 𐤠𐤍𐤏𐤓: 𐤍𐤇𐤊𐤏𐤓𐤕: 𐤠𐤇𐤊𐤏𐤓: 𐤍𐤏𐤓: 𐤏𐤕𐤓: *and God made man* (lit. made-him, man,) *of the dust of the ground*. It is likewise used, with a preceding pron. suff., to circumscribe the genit., e. g. 𐤍𐤏𐤓: 𐤏𐤕𐤓: 𐤠𐤍𐤏: 𐤏𐤕𐤓: *of the blood of those giants*; 𐤍𐤏𐤓: 𐤠𐤕𐤓𐤓: *Pharaoh's dream*. — With pron. suff. 𐤠𐤓:: 𐤠𐤇: 𐤠𐤇:: 𐤠𐤕: 𐤠𐤓:: 𐤠𐤓:: 𐤠𐤇:: 𐤠𐤓:: 𐤠𐤕: 𐤠𐤓: or 𐤠𐤓𐤓::

AYO: *an ox*; pl. **AYOT:**

AH: *the heart*; pl. **AH-H:** **AH:** **QH:** = **Q-H:** *the depths of the sea*. — See Chald. gl. **Q-H**.

AH-H: impf. **PAH-H:** subj. **PAH-H:** *put on clothes*. — See Chald. gl. **Q-H**.

AH-H: *a dress*; pl. **AH-H:** Ar. **لبس**.

AH: *upon, above; to, towards, against*; corresp. to **ly** in the other dialects (see Chald. gl. **ly**). With suff. **AH-PA:** **AH-PA-H:** etc. **HAH:** *from off, away from, from* (**ly**). — Hence is formed a verb **AH:** *raise, exalt*, and other derivatives, e. g.

PAH: *an elevated place, top, summit*; adverb. acc.

PAH: *over, above*.

AH: *night*; pl. **PAH:** — See Chald. gl. **ly**.

AH: *a hut*; pl. **AH-H:** Perhaps from the rad. **وَلَجَ** *go in, enter* (comp. Sanskrit *vēṣa-s*, *Fouxo-s*, *vicu-s*, from the rad. *vi*).

AH: impf. **PAH:** *adhere, be united*. IV. **AH:** *make adhere or approach, unite*; intrans. *be near or on the point of*, followed by the subj.; chap. III. 4. **PAH:** **PAH:** (we may supply **PAH:**). — Ar. **أَصَقَ**, **لَزَجَ**, **لَزَقَ**, **لَسَقَ**, *adhere*.

AH:

AH: impf. **PAH:** *be afflicted, sick*. IV. **AH:** *hurt, distress*. — Ar. **حَمَّ** *warm, make anxious* (see Syr. gl. **حَمَّ**), **حَمَّ** *have fever*, (**حَمَّى**); **حَمَّ** *make anxious, sickly*.

ከጻድ: *distress, disease.* — Ar. **حَمَامٌ** *fever*, **حَمَامٌ** *death*.

ከዳከዳ: *a gourd.*

ከመር: *a ship*; pl. **አከጻር**:: Perhaps connected with **حَمَلَ** *carry*.

ከመድ: *ashes.*

ከረረ: *be hot.* — Ar. **حَرَّ**, Heb. **חָרַר**, Aram. **ܚܪ**, **ܚܪ**.

ከረር: (formed liked **ከረረ**), f. **ከርርት**: (*hurrūt*) *hot, scorching*.

ከሰ: prop. a verb optat. in the perf., *absit*; **ከሰ**: **ለከሰ**: *far be it from thee!* Ar. **حَاشَاكَ**, **حَاشَا لَكَ**, **حَاشَا لِلَّهِ**; Aram. **ܚܐܫܐ ܕܚܐܫܐ**, **ܚܐܫܐ ܕܚܐܫܐ** (Gesenius, Carm. Samarit. II. 16. V. 6), **ܚܐܫܐ ܕܚܐܫܐ** *far be it from thy servants!* Gen. XLIV. 7.

ከሰወ: impf. **ይከሰ**: *lie*.

ከሰት: *falsehood, a lie*.

ከረ: impf. **የከወር**: subj. **ይከር**: (**ይከር**) imper. **ከር**: (**ከር**) *go*. — Ar. **حَارَ** *return*. Hence **ከዋርዮ**: **حَوَارِيٌّ** *an apostle*.

ዋከዋር: *space or distance, a journey*; **አዋከዋረ**: chap. III. 4 = **ከዋ**: **ዋከዋረ**::

ከዘብ: *a body of men, tribe, nation*; pl. **አከዘብ**:: Ar. **حِزْبٌ**, pl. **أَحْزَابٌ**.

ከዘረ: and **ከዘረ**: impf. **የከዘረ**: *be sad, sorrowful*. — Ar. **حَزَنَ**.

ከዘዘ: *cough*. IV. **አከዘዘ**: *make cough, choke*.

ከይወ: impf. **የከዋ**: subj. **ይከዋ**: inf. **ከዋ**: (for **ከዋ**) *live*. — See Chald. gl. **ܝܬܐ**.

ከይወት: *life*. — Ar. **حَيَاةٌ**, **حَيَوَةٌ**.

ሐደፈ: impf. **ይሐደፋ:** *steer, direct, protect, save.* — Ar.

حَدَفُ *the helm or rudder* (سُكَّانُ السَّفِينَةِ), Aeth.

ግሐደፋ::

ሐጉለ: *perish.* VII. **ተሐጉለ:** or VIII. **ተሐጉለ:** id.

ሶ:

መልከቅ: *an anchor.* From **لَحِقَ** *adhere to, reach or overtake.*

መለከ: impf. **ይመልክ:** *rule, govern.* — See Chald. gl. **ܡܠܝܢ.**

አዋልክ: *a god, God;* pl. **አግልክት::** It is itself, like **ወገኑ**, a plur. (remnant of orig. polytheism) from **ܡܠܝܢ** *a king*, which occurs in the Himmāritic inscript. (see Rödiger's Transl. of Wellsted's Travels, p. 398, or his „Versuch“, p. 27).

ዎከረ: and **ዎሐረ:** impf. **ይዎከር:** subj. **ይዎሐር:** *have mercy or compassion upon.* — Transp. from **ܐܡܪ**; see Chald. gl.

ዎከረ: (maḥḥārī) *compassionate, merciful.*

ዎከረት: *compassion, mercy.* — Ar. رَحْمَةٌ.

ዎከከ: and **ዎሐከ:** impf. **ይዎከክ:** subj. **ይዎሐክ:** *pity, spare.*

ዎስለ: *with.* With suff. **ዎስለዎ:** **ዎስለክ:** etc.

ግሰፈ: *rot, perish.* — Ar. **أَسْنَى** *become putrid* (esp. water).

ዎስፍ: *putrefaction, corruption, destruction.*

ዎኑ: (for **ዎኑሁ:**) *who?* accus. **ዎኑ::** Ar. **مَنْو**, gen. **مَنِى**, acc. **مَنَا**; f. **مَنْت**, **مَنْة**; etc. — See Chald. and Syr. gl. **ܡܢ**, **ܡܢܐ**.

ዋንት: *what?* acc. **ዋንት**:: **ኢዋንትኒ**: *not even a single thing*. Another form is **ዓ**: (Heb. **מי** *who?*).

ዐንደበ: not used except in VII. **ተዐንደበ**: *be afflicted, distressed, in danger*; denom. from

ዋንደበ: *affliction, distress, danger*; pl. **ዋንደበት**::

Connected with Ar. **نَدَبٌ** = **خَطَرٌ** *danger*, **نَدَبَ** *be-wail the dead*.

ዐንገለ: *to, towards*.

ጥት: impf. **ይዐጥት**: subj. **ይጥት**: *die*. — See Chald. gl. **מור**.

ጥት: *death*.

ዐጥጎድ: and **ጥጎድ**: coll. *waves, a storm*; pl. **ዐጥጎድ**: and **ጥጎድት**:: Prob. from a rad. **ጥጎድ** = Chald. **נַיַר** *flow*, which see.

ዐሀልት:: See **ሀሀል**::

ዓህበል: coll. *waves, billows*; pl. **ዓህበላት**:: Perhaps connected with **עבר** *pass by or over, inundate* (Jes. VIII. 8, Nah. I. 8). See Chald. gl.

ዐሀት: *anger, rage*.

ዓይ: *water*; pl. **ዓይት**:: See Chald. gl. **מַיִן**.

ዓጠ: impf. **ይዐጥፉ**: subj. **ይጥፉ**: *bend, turn, turn away, avert; bring back, convert*. VIII. **ተዐጥጠ**: *turn, return, be converted*. — Ar. **مَاطَ**, impf. **يَمِيطُ**, *turn away, retire from, drive off*; Heb. **מָט**, Syr. **مَط**, *waver, shake*.

ዋድ: *the earth, land*. — Ar. **مَدَرٌ** *clay, mud*; Syr. **مَدْرٌ** *a clod of earth*.

ዐጠን: impf. **ይጥን**: *measure*.

ዐጠ፡ *measure, quantity, quality, worth, merit* (comp. ܩܕܝܢ). **ዐጠ፡ ጸለዮኩ፡** *as much as (whatsoever, all) I have vowed.* Chap. II. 10.

ዐጽአ፡ *come, find.* IV. **አዋጽአ፡** *cause to come, bring.* — See Chald. gl. ፳፻፬, and add Syr. ܐܒܠܐ *able*, ܐܒܠܐ *be able.*

ሠ፡

ሠሠል፡ *gentleness, clemency, pardon.* — Ar. سَهَّلَ *be smooth, level*, III. سَاءَلَ *be kind to.* Hence **ተሠሠለ፡** *be gentle, pardon*; and the verb. adj. **ዐስተሠሠል፡** *gentle, gracious*

ሠልከ፡ *obsol.*, **ሠላከ፡** and *gen.* **ሠለከቱ፡** *three.* — See Chald. gl. ፳፻፲፡.

ሠልሳዊ፡ or **ሠልሳይ፡** *f.* — **ሳዊት፡** or — **ሲት፡** and **ሠልከ፡** *f.* **ሠልከት፡** (Ar. ثَالِثٌ) *third.*

ሠላከ፡ *three*, with nouns of time, as **ዕለት፡** and **ለሊት፡** **ሠረቀ፡** *rise* (the sun). — See Chald. gl. ፳፻፲፡.

ሠቅ፡ *sackcloth*; pl. **ሠቅት፡ አሠቅቅ፡ አሠቅቅት፡** See Chald. gl. ፳፻፲፡.

ሠዐ፡ *impf.* **ደሠወዕ፡** *subj.* **ደሠዐ፡** *sacrifice.* — The Phoen. ܥܡܝܥ (inscr. Massil.), denoting a particular kind of offering, seems connected with this verb.

ዐሠዋዕት፡ *a sacrifice*; pl. **ዐሠዋዕት፡ ዐሠዋዕትት፡**

ረ፡

ርከቅ፡ *impf.* **ደርከቅ፡** *subj.* **ደርከቅ፡** *be distant, retire.* — See Chald. gl. ፳፻፲፡.

ርከቅ፡ (form ܪܚܩ), *f.* **ርከቅት፡** (riḥḥuḳt) *distant*,

remote. **ርሐቀ:** **ዐሀት:** *slow to anger, forbearing*
(**ጸጋሃሃጽ ጸሃላላ** Gesenius, *Carm. Samarit.* II. 19).

ረዳዎ: not used. IV. **አርዎዎ:** *be silent, tranquil.*

ረሰዎ: impf. **ደረሰ:** subj. **ደረሰ:** *put or place* (hence with
ለ: or **ላህለ:** *lay to one's account, impute*, chap. I. 14);
do or make.

ርብህ: obsol., **ረብሁ:** and gen. **አርባዕቱ:** *four.* — See Ch.
gl. **עברא**.

ራብዓዊ: — **ዓዶ:** f. **ራብዓዊት:** — **ዒት:** and **ራብህ:**
f. **ራብህት:** (Ar. **رابع**) *fourth.*

ርእስ: *the head;* pl. **አርእስት:** See Chald. gl. **ראש**.

ርእዮ: impf. **ደረአ:** subj. **ደርአዎ:** imper. **ርአ:** inf. **ርአዎ:** (for
ርአዎ:) *see.* — Ar. **رأى**, Heb. **ראה**.

ረኅብ: impf. **ደረኅብ:** *find, obtain; befall or happen to,*
with acc. of the person, chap. I. 7, 8.

ርህዎ: impf. **ደረሂ:** and **ደርሂ:** subj. **ደርህዎ:** *take to pasture,*
tend a flock. VIII. **ተረህዎ:** *feed, graze.* — See Chald.
gl. **רעה**.

ሰ:

ሰ: *but, indeed;* always affixed to other words, as **አሰሰ:**
አለሰ:

ሰዎሀ: impf. **ደሰዎህ:** *hear.* — See Syr. gl. **שמע**.

ሰዎ: *a name; fame or renown* (as in Heb. **שם** Gen.
VI. 4, **שם-שני** Num. XVI. 2, **שם-בתי** Gen.
IX. 26, rather than „in the tents of Shem“). — See
Chald. gl. **שם**.

ሰዓዶ: *the sky, heaven:* pl. **ሰዓዶት:** See Chald. gl. **שמים**.

ሰቀዖ: impf. **ይሰቁ**: *water, irrigate*. — Ar. سَقَى *give to drink, irrigate*: Heb. מְשַׁקֵּי; Aram. מְשַׁקֵּי, أَمِيب, ܡܫܩܝܬܐ and ܡܫܩܐ (Pa“ēl).

ሰባ: *when, whilst; after*.

ሰባሐ: impf. **ይሰባሐ**: *praise, glorify*. — See Chald gl. ܫܒܚ.

ሰባሕት: *praise, laudation*. — Ar. سُبْحَةٌ *prayer, a rosary*.

ሰባረ: impf. **ይሰባር**: *break*. VII. **ተሰባረ**: pass., impf.

ይሰባር: (yessabar) for **ይትሰባር**: a usual assimilation in Aeth. (e. g. ወጸወመው: *and I will answer them*, ወይሰባሐ: *and may be celebrated*), which takes place also before **ተ**: **ጠ**: **ደ**: **ዘ**: **ጸ**: **ፀ**:: For the Arab., comp. such forms as يَصْرَعُونَ, يَصْدُقُوا, يَدَّكُرُ, يَطْوُفُ, in the kur-ān, for يَتَصْرَعُونَ, يَتَصَدَّقُوا, يَتَدَكَّرُ, يَتَطَوَّفُ; for the Heb., see Gesenius' Gram. §. 53, 16. edit. — See Chald. gl. ܫܒܪ.

ሰባሕ: coll. *man, mankind, people* (a single individ. is ብሕረ: f. ብሕረት:).

ሰባካ: impf. **ይሰባክ**: imper. **ሰባክ**: *proclaim, preach*.

ሰባካት: *proclamation, preaching*.

ሰተዖ: impf. **ይሰተ**: subj. **ይሰተይ**: *drink*. — See Chald. gl. ܫܬܐ.

ሰተይ: *the next day, the day after: the second day of the week*.

ሰተት: *the next day*. **ሰተተ**: *next day* (the fem. suff. refers to ሰለት:). Ar. ثَانٍ (vulg. تَانِي), f. ثَانِيَّة, *second*, Heb. שְׁנִי, f. שְׁנִיָּה.

ሰሐል: from the Heb. שְׁחַל. — See Syr. gl. ܫܠܐ.

ሰአ፡ impf. ይሰአ፡ *be unable*.

ሰወሰዐ፡ not used. — አንሶሰዐ፡ *walk*. — Heb. נָשַׁן *lead*.

- አንሰሳ፡ coll. *animals, cattle*. — Comp. Ar. مَاشِيَّة from مَشَى *walk*; Syr. ܠܝܬܐܝܬܐ *goods, wealth* (orig. *flocks, herds*), from ܥܬܐ (Aeth. ርጸ፡ Heb. עָרָ, Chald. ܥܪܪ, Sam. 𐤏𐤓𐤁, V. 𐤏𐤓𐤁𐤏) *run*.

ሰጠዐ፡ not used. VII. ተሰጥዐ፡ *be plunged in, immersed, submerged*.

ቀ፡

ቀለ፡ impf. ይቀለ፡ subj. ይቀለ፡ *be light, easy*. IV.

- አቀለ፡ *lighten, make easy; hold light, despise*. —

See Chald. gl. ܠܩ.

ቀላይ፡ *an abyss*; pl. ቀላየት፡፡

ቀሠ፡ impf. ይቀሠ፡ *lash, scourge, chastize*.

ዐቀሠ፡ *a blow or stripe, chastisement*; pl. — ተት፡፡

ቀተለ፡ impf. ይቀተል፡ *kill*. — Ar. قَتَلَ, Heb. ܠܩܬ, Aram. ܠܩܬ, ܠܩܬ, ܠܩܬ.

ቀል፡ *the voice, sound*. — See Syr. gl. ܩ.

ቀደዐ፡ impf. ይቀደዎ፡ *be in front, precede, anticipate*. —

See Syr. gl. ܩܐ.

ቅደዎ፡ *the beginning*; adverb. acc. ቅደዐ፡ *in front, in presence of, before*; with suff. ቅደዎክ፡ etc. — Ar. قَدِيم *olden time*, Heb. ܩܕܡ, Syr. ܩܕܡ, Chald. ܩܕܡ, Sam. ܩܕܡ.

ቀደዐ፡ adv. *before, formerly*; Hቀደዐ፡ *former*. —

Chald. ܩܕܡ, Syr. ܩܕܡ; Ar. قَدِيم *old, ancient, eternal*; Heb. ܩܕܡ *the front, the east*.

ቀደጻ: ቀደጻፒ: and — ጻይ: f. — ጻዊት: and — ጻት: *first*.

ቁጠሀ: not used. VIII. ተቁጥሀ: impf. ይትቋጣህ: *be indignant at, disgusted with*. ተቁጥህት: ፋሩ: *he was weary of his life*, chap. IV. 8. — Comp. ቁጠጠ: and Heb. קוט, קוץ.

ቁጸረ: *hedge in, surround*. — Ar. قَصَرَ *set limits to, restrain, imprison, shorten, cut short*: قَصَرَ *be short*: Heb. קָצַר, קָצַר. Cognate radicals, ሐጸረ: حَصَرَ, حَظَرَ, Chald. חָטַר.

ቅጽር: *a hedge, wall; castle*. — Ar. قَصْرٌ *a castle*: cognate words, Heb. חָצֵר *a courtyard*, حَصَارٌ *a fortress*. حَظِيرَةٌ *a cattle-pen*, in Chald. חֲטִירָא.

በ:

በ: *in, at or near, by, with, etc.* — See Chald. gl. ב.

በፍለ:: This verb is very irreg. The perf. ብህለ: is only used in the sense of *contradict, oppose*. In the signif. of *say, speak*, we find as perf. s. 3 m. ይህ: f. ትህ: 2 m. ትህ: f. ትህለ: 1 m. f. ጸህ: pl. 3 m. ይህለ: f. ይህለ: 2 m. ትህለ: f. ትህለ: 1 m. f. ጸህ:: The ለ: however reappears in the apocopated forms when they take a suff., as ይህለ፤: ይህለ:: Imperf. ይህለ: subj. ይህለ: imper. ስለ: inf. ብሂለ:: IV. ጸህለ: VII. ተብህለ: IX. ተብህለ: *say to one another, contradict one another, dispute*.

በልህ: impf. ይበልህ: subj. ይበልህ: *swallow, eat, devour*. — See Chald. gl. בָּלַע.

ባሕር: *the sea, a lake, a large river* (comp. ܒܚܪ, ܒܚܪ); pl. አብሕርት :: Ar. ܒܚܪ.

ብሔር: *a country, nation*; pl. ብሔራት: and ባሕርት :: Ar. ܒܚܪ.

በቀለ: and በቀለ: impf. ይበቀለ: *shoot forth, sprout*. — Ar. ܒܩܠ. Hence በቀለ: *a plant*, Ar. ܒܩܠ, Syr. ܒܩܠ.

ብሕሰ: impf. ይብሕሰ: *be bad, wicked, difficult*. VIII. ተባሕሰ: or IX. ተባሕሰ: *use violence, strive, fight*. — See Ch. gl. ܒܐܫ.

ብሕሲ: *a man, a person*. ብሕሲት: *a woman*.

ቦአ: impf. ይቦአ: subj. ይቦአ: imper. ቦአ: *enter*. IV. • አብአ: :: Heb. ܐܒܐ, Ar. ܐܒܐ *return*.

በዝኝ: *be numerous*.

ብዙኝ: (form ܒܐܝܝܝܬ), f. ብዙኝት: (bizzükh) *much, many*.

ቤተ: *pass the night*. — Ar. ܒܐܬ, impf. ܝܝܝܬ, Aram. ܒܬ, impf. ܝܝܬ, ܐܬ, impf. ܝܬ, ܐܬ, impf. ܐܬ.

ቤተ: *a house, temple*; pl. አብዮት :: Ar. ܒܝܬ, Heb. ܒܝܬ, Phoen. ܒܬ, pl. ܒܬܝ (inscr Sidon.), Aram. ܒܝܬܝ, ܒܝܬܝ, ܒܝܬܝ, ܒܝܬܝ.

በይኝ: *between, among; for, on account of*. — Ar. ܒܝܝܝܬ *interval, from* ܒܐܝܝܝܬ *be separate, between, among*; Heb. ܒין, Aram. ܒܝ, ܒין, ܒܝܝܝܬ. Usually comp. with ܐܕ: ܐܕ-በይኝ: *because, on account of, concerning*; or በ: ܐܕ-በይኝ: and ܐܕ-በይኝ: *between, among, on account of* (comp. the forms in Heb. ܒܝܝܬ, ܒܝܝܬ, Aram. ܒܝܬ, ܒܝܬ, ܒܝܬ, ܒܝܬ). •

በገሶ: *a sheep*; pl. አባገሶ: f. በገሶት: pl. አባገሶት ::

በጽሐ: impf. **ይበጽሕ:** subj. **ይበጻሕ:** *come to, reach to: happen.*

በፅእ: *vow.*

ብፅእት: *a vow.*

ተ:

ቲሕተ: *under, adv. down.* **በቲሕቱ:** *below, beneath:* Ar.

مِنْ تَحْتُ. — See Chald. gl. **תחת.**

ተርጴስ: **תרטס,** *Tartessus.*

ተግዛ: impf. **ይቴግዛ:** *be sad, grieved.*

ትግዛ: *grief, sorrow.*

ፕ:

ፕልፍ: impf. **ፕፕልፍ:** *fail, perish.* — Ar. **خَلِقَ** *be worn out* (a dress).

ፕለፈ: impf. **ፕፕልፋ:** *pass by, over, or away, perish.* —
 , Heb. **הִלָּךְ.**

ፕቢ: *to, into; at, near; according to.* With suff. **ፕቢፑ:** etc.

ፕቢፈ: and **ፕቢፈ:** *be united.* — See Chald. gl. **חבר.**

ፕቢር: (form **ፕቢር**) *united; adv. acc. ፕቢፈ: *together.**

ፕፑስ: impf. **ይፕፑስ:** *be better, preferable.*

ፕፑገ: impf. **ፕፕፑገ:** subj. **ይፕፑገ:** *leave, forsake.* **ይፕፑገፕ:**

ቢሕር: *that the sea may leave us, i. e. may subside, go down.*

ፕፑኦ: impf. **ፕፕፑኦ:** *not to find, not to have.* VII. **ተፕፑኦ:** *not to be found, be concealed, withdraw secretly, ab-*

scond. — Ar. **خَطِي** and **أَخْطَا** *miss one's aim in shooting, whence* **خَطِي** *go astray, sin, ፕፑኦ: a sinner;*

Heb. **סָפַד** (comp. espec. Job V. 24. **וְלֹא תִסָּפֵד וְלֹא תִפְקַד** and thou shalt survey thy flocks and not miss any thing), Aram. **סָפַד**, **סָפַד**, **סָפַד**, **סָפַד**.

ז:

ז: enclitic interrog. particle. Chap. I. 6, II. 5, IV. 2. 4.

ז: enclit. part. *too, also, even.*

זו: *lo, behold!*

זָחַל: impf. **זָחַל**: *snore.* — Ar. **نَحَرَ**, Syr. **نَسَب**; Heb. **נָחַח** *the snorting* of a horse.

זָחַל: impf. **זָחַל**: subj. **זָחַל**: imper. **זָחַל**: *lift up, take, receive.* IV. **זָחַל**: *lift up, awake or rouse, excite, raise* the dead; whence is formed as pass. **תָּזַח**: *rise.* VII. **תָּזַח**: *be taken.* IX. **תָּזַח**: *rise up against, rebel.* — Ar. **نَشَأَ** *rise, grow up*; Heb. **נָשַׁא**, Aram. **נָשַׁא**, **נָשַׁא** (Pa^{el}, *uprear*, Gesenius, Carm. Samarit. XII. 15).

זָחַח: impf. **זָחַח**: *repent of, regret.*

זָחַח: *bolt* a door.

זָחַח: or **זָחַח**: *a bolt*: pl. **זָחַח**:

זָחַח: *be cleft, gape.* — Ar. **نَقَعَ** *rend, tear*, Heb. **נָקַע**; Aram. **נָקַע**, **نָקַע**, *a ditch* (**זָחַח**: *a fountain*, **נָקַע** *a pool* of stagnant water).

זָחַח: *a cleft, fissure.*

זָחַח: impf. **זָחַח**: *sit, remain, dwell.*

זָחַח: *a seat, throne*; pl. **זָחַח**: **זָחַח**: Ar. **مَنْبَرٌ**, pl. **مَنْابِرٌ**, *a raised seat, spec. a pulpit.*

ḥnn: impf. **ḥḥn-n**: *speak*.

ḥnp: a *prophet*; pl. **ḥnp̄t̄**:: f. **ḥnp̄t̄**: or **ḥnt̄**::

Hence **ḥḥnp̄**: *prophecy*, **ḥḥnt̄**: a *prophecy*. — See Chald. gl. 𐤆𐤍𐤐.

ḥtpw: a *sailor*; pl. **ḥtp̄t̄**: (for — **pwp̄t̄**:). — Ar.

نَوَاطِي, pl. نَوَاطِيَّة. From Gr. ναυτης.

ḥw: **ḥw**: ܢܝܢܘܝܝܐ, *Ninveh*.

ḥḥn: impf. **ḥḥn**: *be small, young*.

ḥḥn: (form ܚܚܢ), f. **ḥḥnt̄**: (ni “üst) and **ḥḥn**: (as if from a masc. **ḥḥn**:) *small, young*. In the Hymyaritic inser. 𐩇𐩣𐩀 (Rödiger's Transl. of Wellsted's Travels, p. 384).

ḥw: impf. **ḥwp̄w**: subj. **ḥw**: *sleep*. IV. **ḥḥw**: impf.

ḥwp̄w: *make sleep*. — Ar. نَامَ, Heb. נָם, Syr. ܢܡ.

ḥpw: any *utensil, pot or vessel, implements, apparatus, wealth*; pl. **ḥpw̄t̄**::

ḥu: or **ḥu**: *come!* f. **ḥu**: pl. m. **ḥu**: f. **ḥu**::

ḥw: impf. **ḥḥw**: *reign, be king*. — Ar. نَجَشَ *drive, chase, hunt*; Heb. נָגַשׁ.

ḥw: (form ܚܚܐ), a *king*; pl. **ḥwt̄**: f. **ḥwt̄**: (niggüst), a *queen*; pl. **ḥwt̄t̄**:: From another form **ḥw̄l**: the Arabs have derived the name they give to the kings of Aethiopia, النَجَاشِي.

ḥl: impf. **ḥḥl**: *tell, relate*.

ḥl: impf. **ḥḥl**: *set out on a journey, depart*. — Syr.

ܚܠ *draw*, also *go*, as John XI. 7 (ed. Bernstein) ܚܠ

ܚܠܝܢܝܐ *come, let us go again to Judaea* (see

Chald. gl. under ננר); comp. Germ. *in ein anderes Land ziehen*, and Ital. *trarre*.

ܙܚܝܢ: *breath, the soul, life*; **ܙܚܝܢܦ**: *I myself*. — See Chald. gl. נפש.

𐤆𐤊𐤍: *the wind*; pl. 𐤆𐤊𐤍𐤕::

3

ኢ: *not*. When pref. to any part of a verb commencing with the letter **ኦ**: it converts it into **ደ**: as **ኢዎኦር**: *he did not know* (for **ኦኦኦር**:), **ኢደዎሕን**: *shall I not have pity?* (for **ኦኦዎሕን**:). — Heb. **א** (e. g. **אֶנִּי**: Job. XXII. 30. **אֶנִּי**; comp. **אֶתְוֹנֶה**: *humility*).

ΞΛ:: See **H::**

𐤇𐤁𐤕: *ten thousand, a myriad*: pl. 𐤇𐤁𐤕𐤕: 𐤇𐤁𐤕𐤕𐤕::
 Ar. ^{سوف}الف, Heb. 𐤏𐤁𐤏, Aram. 𐤏𐤁𐤏, 𐤏𐤁𐤏, 𐤏𐤁𐤏, all
 sign. *a thousand*, in which sense 𐤇𐤁𐤕: seems also
 to be employed.

𐎧𐎠: *if*. — See Chald. gl. 𐎧𐎠.

ክዎ: ክዎ፤ *from, away from, out of, of, etc.*; after an adj.
than. — See Chald. gl. ፬.

አዎረ: impf. ይአዎር: *point out, show*. IV. አእዎረ: *know, be able* (comp. Turk. *bilmek*, Fr. *savoir*), impf. ይአዎር: subj. የአዎር::

ክዳኝቱ:: See **ፀክቱ::**

VIII. **𐤕𐤕𐤍**: *trust to or confide in, believe*. — See Chald. gl. **𐤕𐤕**.

አዲስ፡ ገዢ፡ *Amen.*

ኤዋ፡፡ See **ኤዋ፡፡**

ኤስዎ፡ (sma), *for, because.*

ኤስካ፡ (ska), *to, up to, as far as, till;* adv. and conj. *until, that, in order that.* Comp. Ar. **حَتَّى**.

አተተ፡ impf. **ፆአትት፡** *depart, perish* (comp. Heb. **הָלַךְ** *go*, Ar. **هَلَكَ** *die*; **مَضَى** *go*, **مَضَى لِسَبِيلِهِ** *he has gone his way, is dead*; **بَادَ**, Turk. **گِتمek** *gitmek, our own he is gone, etc.*). IV. **አአተተ፡** impf. **ፆአትት፡** *cause to depart, remove, take off.*

አ፡ *I;* with the enclit. **ሰ፡** it becomes **አኝሰ፡፡** pl. **ኝከ፡፡** See Chald. gl. **אנא**.

አኝሰሳ፡፡ See **ሰወሰወ፡፡**

አኝቀጽ፡ *a gate, door;* pl. **አኝቅጽ፡፡** From a rad. **ኝቀጽ፡** connected with **ኝቅሀ፡** *be cleft*, **نَقَبَ**, **נָקַב** *pierce, etc.* (comp. **נָקַב**, **נָקַב**).

አኝበለ፡ and **ዘአኝበለ፡** prep. and conj. *without, besides, except, unless, before that.* The latter member of this comp. word is obscure (**بَالٍ** *state, condition?*); the former is clearly **ሥ** *not* (comp. **አኝበ፡** or **አኝበ፡** lit. it is not in me, *I wont*, **አኝበ፡ ብሂል፡** *refuse*; **አኝቀ፡** lit. it is not my knowledge or opinion, *perchance, perhaps*).

አኝተ፡ *thou*, f. **አኝተ፡** pl. m. **አኝተዎ፡** f. **አኝተኝ፡፡** See Chald. gl. **אנא**.

አኝተ፡ f. *which.* See **ዘ፡፡** Hence **አኝተአ፡** — **ካ፡** etc. *mine, thine, etc.* **በአኝተ፡** *for, on account of;* **በአኝተአ፡** *on my account, etc.* (comp. **בְּשַׁל** and **בְּרִי**).

አኝካ፡ *then, therefore.*

ኣንን: *then, therefore*; usually preceded by the interrog. enclit. **ኣ**::

ኣኮ: *not*.

ኣክዋ: impf. **ዋኣኪ**: *be bad, wicked*.

ኣኪዋ: *wickedness*; pl. **ኣኪዋት**::

ኣኪዋ: (form ገኣክ) *wicked*, f. **ኣኪት**: (ikkīt, for **ኣኪዋት**: as **بيض**⁹, pl. of **أبيض**⁹ *white*, for **يئس**⁹), as a subst. *evil, a misfortune*.

ኣዐዋዐ:: See **ዐዐዋዐ**::

ኣዘዘ: impf. **ደኡዘዘ**: *order, command*. VIII. **ተኣዘዘ**: *obey*.

In the Himyaritic inscr. ገጸ (Rödiger's Transl. of Wellsted's Travels, p. 380).

ኣይ: *who, which, what?* **ኣይቱ**: *where? whither?* **ኣዐኣይቱ**: *whence?* — See Chald. gl. **ኣ**, **ገጸ**.

ኣዋሴ: *Ιοππη, Joppa*.

ኣዋ: *the hand*, with suff. **ኣዋሁ**: etc. pl. **ኣዋው**: and **ኣኣዋው**:: See Chald. gl. **ገ**.

ኣገር: *the foot*; pl. **ኣገር**: and **ኣኣገር**:: Ar. **رجل**⁹ (in the vulg. dial. of Syria **أجر**⁹), Heb. **לֶגַע**, Aram. **ܠܓܐ**, **ܠܓܝ**, **ጸገገ**.

ኣገዚኦብሔር:: See **ገዚኦ**::

ከ:

ከልኡ: (k'lē) m. f., **ከልኡቱ**: m., **ከልኡት**: f. *two*. — Ar. **كِلْتَا**, f. **كِلْتَا**, **كِلْتَا**, *both*; Heb. **שְׁנֵי** *two things of different sorts*. Hence **ከልኡ**: f. **ከልኡት**: *other, another*.

ከፋ: acc. **ከፋ**: *the totality, the whole; all, whole*. — See Chald. gl. **ከ**.

ከዐ: *as, like*; conj. *that, in order that*, in which sense it is followed by the subj., as **ከዐ: ያቀላሉ: ሐዎሮዎ:** *in order that they might lighten their ship.* **በከዐ:** *according to, as.* — See Chald. gl. 2.

ከርወ: *the belly, the hold* of a ship. — See Syr. gl. 17.

ከንቱ: acc. **ከንተ:** *what is vain or futile* (ከን, ገን, ከን); **ከንተ:** and **በከንቱ:** *in vain* (ከን, ገን, ከን).

ኮን: impf. **ዮከወን:** subj. **ዮከን:** *be, become.* Like **Ar.** **كُنَ**, **ኮን:** has the accus. after it; e. g. **ወንገሠኒ: ለእወ:** **ኮን: ያገለግል:** (not — ቅ:) **ኢኮን: ዓዲሁ: ንጉሠ:** (not — ወ:) **እዮዮእዜ:** *and the king, if he become a heretic, is no longer king from that time.* — **Ar.** **كُنَ**, **Phoen.** **ኮን**, impf. **ኮን** (inscr. Eryc. l. 3, Massil. l. 3, 4, etc. Sidon. l. 8), **Syr.** **كُنَ**. — The orig. signif. of the rad. **ኮን** is *be erect, stand*: comp. Sanskrit *sthā*, *stare*, with Pers. **هَسْت** (is), Fr. *être* (old *estre*), Span. *estar*.

ወ:

ወ: *and*; it must sometimes be transl. by *in order that*, as chap. l. 11. **ዮንተ: እንከ: ንረከከ: ወዮዮን:** **ባሕር:** *what then shall we do unto thee that the sea may subside* (lit. *leave us*)? in which case it is followed by the subj., as **و** and **ف** in Arabic.

ወለዮ: impf. **ዮወለዮ:** subj. **ዮለዮ:** *beget, bring forth.* — **Arab.** **وَلَدَ**, **Heb.** **וָלַד**, **Aram.** **ܠܕ**, **ፕፒ.**

ወለዮ: *a son*, and in gen. *a boy, youth*; pl. **ወለዮ:** **Ar.** **وَلَدٌ**, **Heb.** **וָלָד**, **Aram.** **ܠܕܐ**, **ፕፒ.** — **ወለት:**

(for **ፀለዮት**;) *a daughter, a girl*; pl. **አጥልዮት**: and **አጥልዮ**:

ፀሐዘ: impf. **ይፀሐዘ**: subj. **ፆሐዘ**: *flow*.

ፀረፀ: impf. **ይፀረ**: *throw*. — Heb. **נָזַח**.

ፀረዮ: impf. **ይፀርዮ**: subj. **ይረዮ**: imper. **ረዮ**: *go down, descend*. — Heb. **נָזַח**, Ar. **وَرَدَ** gen. in the restricted sense of *go to drink*, **وَرَدَ إِلَى الْمَاءِ** or **وَرَدَ الْمَاءِ**.

ፀከተ: *in, into, on, upon*; with suff. **ፀከቴት**: **በፀከተ**: *within*. Connected with **ፀከፕ**: **سَطَ**; *the interior*, **سَطَ** *in the midst of*.

ፀዣጠ: impf. **ይፀዣፕ**: subj. **ፆፕፕ**: *swallow*.

ፀክቱ: f. **ይክቲ**: *he, she, it*; pl. m. **ፀክተው**: f. **ፀክተን**: and m. **ክፍኑ**: f. **ክፍንቱ**: (comp. Chald. **ܡܚܝܬܐ**). — See Chald. gl. **ܡܚܝܬܐ**.

ፀሀለ: impf. **ይፀህለ**: *pass the day*.

ህለት: *a day*; pl. **ህለቲት**:

ፆሀለት: and **ፕሀለት**: *a day*; pl. **ፆፕሀለት**:

ፀህፆ: impf. **ይፀህፈ**: subj. **ፆህፆ**: *be burnt*. IV. **አፀህፆ**: impf. **ይፀህፈ**: (yāwē'ī) subj. **ይፀህፈ**: (yāw'ī), *burn, scorch*.

ፀህአ: impf. **ይፀህአ**: subj. **ይህአ**: imper. **ህአ**: *go out*. IV. **አፀህአ**: impf. **ይፀህአ**: subj. **ይፀህአ**: *bring out, cast out, emit*. XIII. **አስተፕህአ**: *bring out piece by piece, in succession, lay out money*. — See Syr. gl. **ܠܥܬܐ**.

ሀ:

ህለዮ: *any period of undefined length, eternity, the world*; pl. **ህለዮት**: *ages*. — See Chald. gl. **ܥܠܝܐ**.

ሀመፀ: impf. **ይሂዮፀ**: *act unjustly*. — Heb. **אָנַח** *injure*,

oppress, מַצְרִיק, מַצְרִיקָא *an oppressor* (see Gesenius' Thesaurus; and as to the interchange of **U**: and **Ṣ**: comp. **ܙܥܢ**: ܙܥܢ *be hungry*, **ܘܫܪ**: ܚܫܪ *reap*), modern Syr. ܚܫܪ [Rödiger's Chrestom. Syr. p. 139. l. 5. ܘܫܪ ܚܫܪ ܫܬܢܐ ܫܬܢܐ ܫܬܢܐ ܫܬܢܐ, apparently: *that Satan may not violently inflict injury* (Pers. (زبان) *upon me*]. **ܘܫܪ**: *injustice, wickedness*. — Heb. מַצְרִיק.

ܐܘܨ: obsol., **ܘܘܨ**: **ܘܘܨ**: and gen. **ܘܘܨ ܬܢ**: *ten*. —

See Chald. gl. ܪܥܝ.

ܘܨܐ: impf. **ܘܨܐܐ**: subj. **ܘܨܐܐ**: *ascend*. — Ar. عَرَجَ.

ܘܨܐ: not used. IV. **ܐܘܨܐ**: *be quiet, stop, remain, rest*.

ܐܘܨܐ: *place at which to stop, place of rest; section, chapter*;

ܘܨܐ: *hire*. IX. **ܐܘܨܐ**: *hire*.

ܘܨܐ: impf. **ܘܨܐ**: rarely **ܘܨܐ**: subj. **ܘܨܐ**: imper. **ܘܨܐ**: *repay, requite; perform, fulfil a vow*.

ܘܨܐ: impf. **ܘܨܐܐ**: *watch, observe, keep, guard, preserve*. VIII. **ܐܘܨܐ**: *watch narrowly*, espec. with an evil design (whence **ܐܘܨܐܐ**: *snares, wiles*). — Heb. עָקַב lie in wait for, deceive or circumvent, עָקַב craft, wile.

ܐܘܨܐ: עָקַב, *Hebrew*.

ܘܨܐ: *be great, large*. — Heb. עָקַב *be thick, dense, fat* (Sam. 39), עָקַב *thicken, condense*, Syr. ܥܒܐ *harden one's heart*.

ܘܨܐ: f. **ܘܨܐ**: *great, large*; pl. m. **ܘܨܐܐ**: and **ܘܨܐܐ**: f. **ܘܨܐܐ** ::

ܘܨܐ: *a large fish*, a word used to express the Gr. *ἄσπετος*. — Ar. عَنِير (the form **ܘܨܐ**: in Aeth. seems doubtful).

UHP: *produce* worms. Denom. from

III

Ḥ: accus. Ḥ: f. Ḥ: *this, that*; pl m. ḤA: f. ḤA:: Hence
ḤḤ: *thus*, ḤḤ: *after this*.

ḤẒḤ: acc. **ḤẒṬ:** f. **ḤṬ:** acc. **ḤṬ:** *this, that*; pl. m. **ḤḌẒḤ:**
 acc. — **Ṭ:** f. **ḤḌẒḤ:** acc. — **Ṭ:** **ḤḌ:** and **ḤḌḤ:**

VIII. **ܬܗܝܢܐ**: *remember, recollect*. — See Chald. gl. ܕܚܪ.

P:

P-Ų: *the right side, right hand.* — See Chald. gl. ימין.
P-Ų: impf. **PP-Ų:** *dry up, wither.* — See Chald. gl. יבש.

P-Ų: *the dry land.*

P-Ų: *Iωνας, Jonah.*

P-Ų: See **Ų-Ų:**

P-Ų: *now.* — Comp. of **P-Ų:** = **Ų-Ų** *this* (as in **P-Ų:**),
 and a subst. denoting *time*, which appears in the Ar.
 إِذَا, *when*, حِينَئِذٍ *then*, إِذًا *then*, Heb. אָז, Aram.
 אָז, and Aeth. ግዜ: *when?*

P:

P-Ų: *blood.* — See Chald. gl. דם.

P-Ų: *above, upon, on;* with suff. **P-Ų:** *etc.*

P-Ų: *a mountain;* pl. **P-Ų:** Sam. ܡܬܢܐ, Heb. מְצֹר; con-
 nected with Chald. מִר (see Chald. gl.).

P-Ų: *be safe, sound.* IV. **P-Ų:** *save, preserve,* impf.
PP-Ų: (yādēkhēn), subj. **PP-Ų:** (yādkhēn).

P-Ų: impf. **PP-Ų:** *do again, repeat, reiterate* (comp.
 שָׁנָה, חָזַר).

P-Ų: *second;* adv. acc. **P-Ų:** *a second time, again.*

P-Ų: and — **P-Ų:** f. — **P-Ų:** — **P-Ų:** *second.*

P:

P-Ų: impf. **P-Ų:** subj. **P-Ų:** *act, do, work.* — Ar.

جَبَر *set a broken limb, strengthen;* Heb. גָּבַר, Aram.
 גָּבַר, ܓܒܪ, *be strong.* As to the form, comp.

Ar. **عَمِلَ** *act, do*, whence **عَمَلٌ** *practice*, as opp. to **عِلْمٌ** *theory*.

ገብር: *a slave or servant*; pl. **አገብርት**:: See Chald. **גבר** gl.

ተገብር: *trade, occupation*.

ዋገብር: *way of acting, conduct, acta, res gestae*; pl. **ዋገብራት**::

ገዥ: impf. **ይገዥ**: *be humble or submissive to, serve or obey, praise and thank God in a humble spirit*. IX.

ተገዥ: *humble one'sself, confess one's sins, give thanks to God*. — Ar. **جَنَأَ**, III. **جَانَأَ**, VI. **تَجَانَأَ**, *fall prostrate*, Aram. **ܢܢܐ**, **ܢܥܐ** *lie down*.

ገረ: and **ገሪ**: *cry out*, esp. from pain, *groan*. — Ar. **جَارَ** *cry out*, Heb. **גָּרַר**, Syr. **ܓܪܐ**, *chide*.

ገረ: *outcry, groaning*.

ገዛ:: A common verb in Amhâric in the form **ገዛ**: *possess, rule*; also found by Rödiger (transl. of Wellsted's Travels, p. 398) in the Himyaritic inscr. under the form **ገዛ**.

አገዛዝ: *a ruler or master*; voc. **አገዛዝ**:: pl. **አገዛዛት**: and sometimes **አገዛዛት**:: Hence **አገዛዝ-ብሔር**: *God* (lit. the Lord of the Earth). — As to its form, **አገዛዝ**: seems related to the intensive adj. of the form **أَفْعَلٌ** in Arab., of which formation **ገዛ**, **ገዛ**, and **ገዛ** are remnants in Heb.

ገደ: impf. **ይገደ**: *throw away, reject, abandon, neglect*. — Ar. **قَذَفَ** (see the Arab. text, chap. II. 11).

18: *the face, countenance, surface, front.*

חפ18: = חפני, מפני.

חפ18: *overturn, destroy.* VII. 11418: *be overturned, destroyed.* Appar. comp. of جَفَّ tilt over a vessel and pour out its contents, dash to the ground, and فَتَّ break. Cognate words in actual use in Aeth. are 140: *attack, insult* (Ar. جَفَعَ dash to the ground, جَفَا insult), and 111: *break* (Heb. פָּץ, Ar. فَتَّ).

III:

19: *very, excessively.*

III19: *be extinguished, perish.* IV. 1119: *extinguish, destroy.* — Ar. طَفِيَ, Chald. טָפַי, טָפַי.

18:

1818: *impf.* 1818: *give shade, overshadow.*

18181: *shade, shadow.* — See Chald. gl. טַלַּל.

1819: *impf.* 1819: *pray, vow.* — See Chald. gl. טַלַּל.

1819: *prayer; pl.* 18191:

1819: *not used.* III. 1819: *labour, bestow labour upon, be distressed or afflicted.*

1819: *a temple or palace; pl.* 18191: Ar. صَرَح, Heb. צָרַח.

1819: *cry out.* — Ar. صَرَخ, Heb. צָרַח, Chald. צָרַח; in Syr. we find ܥܝܨܐ a harsh cry, as of an eagle, peacock, etc.

1819: *a cry.* — Ar. صَرَخ.

𐤀𐤔: impf. 𐤀𐤔𐤕𐤔: *fast*. — See Chald. gl. צום.

𐤀𐤔: *a fast*; pl. 𐤀𐤔𐤕𐤔::

𐤀𐤕𐤕: and 𐤀𐤕𐤕: impf. 𐤀𐤕𐤕𐤕: *cry out, call, invoke*.

Ar. صَاح, Heb. צָוַע, שָׁוַע, Aram. צוּח, ܒܥܝܢ.

𐤀𐤔𐤕: *be just, be truthful, tell the truth*. — Ar. صَدَقَ *tell the truth*, صِدْقٌ *truth, sincerity*; Heb. צָדַק *be just*, Syr. ܐܕܝܢ *just, proper, fitting*, Heb. צָדַק, Aram. ܐܕܝܢ, ܐܕܝܢ, *what is just and right, justice, law*.

𐤀𐤔𐤕: *just, veracious*.

𐤕:

𐤕𐤕𐤕: *the sun*. — Ar. ضَعَى *the time when the sun is high and shines brightly, the sun*; ضَمٌّ and ذُكَا *the sun*. Comp. also صَحَا, 𐤕𐤕𐤕: *be clear*, ܐܕܝܢ *clearness of sky*; and see Syr. gl. ܐܕܝܢ.

𐤕𐤕𐤕: *the left, the left hand*.

𐤕:

𐤕𐤕𐤕: *a river*; pl. 𐤕𐤕𐤕: — 𐤕𐤕𐤕: Ar. فَلَجٌ *a small stream*, Heb. פֶּלֶג. From a rad. 𐤕𐤕𐤕: = Ar. فَلَجَ, Heb. פֶּלֶג, Aram. ܦܠܓ, ܦܠܓ, ܦܠܓ, *separate, divide*.

𐤕𐤕𐤕: impf. 𐤕𐤕𐤕𐤕: *separate, distinguish*. In the other dialects the rad. فَلַת, פֶּלֶג, פֶּלֶג, means *escape* (see Syr. gl.), but the idea of *cleaving* or *separating* attaches to the syll. פֶּל in فَلַת, פֶּלֶג, פֶּלֶג, فَلַת, פֶּלֶג, פֶּלֶג.

فَلَمَّ, فَلَحَّ, فَلَدَ, فَلَقَ, فَلَا, فَلَّ, and cognate words.

𐤏𐤍𐤕: not used. VII. 𐤏𐤍𐤕: impf. 𐤏𐤍𐤕: *rejoice, be glad*. — Ar. فَصَحَّ *be clear*, يَوْمٌ فَصَحَّ *a clear day*; Syr. أَفْسَحَ; *gladden* or more prob. connected with فَسَحَ *be wide, spacious*; comp. بَسَطَ *spread out*, VII. اِنْبَسَطَ *be glad*, شَرَحَ *widen, expand*, VII. اِنشَرَحَ *be cheerful*.

𐤏𐤍𐤕: *joy*.

𐤏𐤍𐤕: impf. 𐤏𐤍𐤕: *be afraid, fear*.

𐤏𐤍𐤕: *fear*.

𐤏𐤍𐤕: impf. 𐤏𐤍𐤕: *examine or survey, count; wish, desire*. — Heb. בָּקַר *examine, survey, miss upon examination or survey* (1 Sam. XX. 6, XXV. 15); Ar. فَدَّ *seek what has been lost, long for*, فَدْدٌ *longing, regret*.

𐤏𐤍𐤕: impf. 𐤏𐤍𐤕: *send*. — Heb. פָּנָה, Aram. פָּנָה, פָּנָה, פָּנָה *turn (ver'tit se), פָּנָה the face*; comp. פָּנָה *send, פָּנָה turn towards, פָּנָה the face*.

𐤏𐤍𐤕: *a road, journey, way of life, conduct*; pl. 𐤏𐤍𐤕:

𐤏𐤍𐤕: Comp. מִדְּבַר, מִדְּבַר, מִדְּבַר, מִדְּבַר, מִדְּבַר, etc.

𐤏𐤍𐤕: impf. 𐤏𐤍𐤕: *restore or make good, requite good or evil, fulfil, perform*. — Ar. فَدَى, Heb. פָּדָה, *ransom*.

𐤏𐤍𐤕: *be more abundant, exceed, excel*.

𐤏𐤍𐤕: *the greater part*: adv. acc. — 𐤏: *very, much*, with 𐤏: *more than*.

𐤀𐤌𐤆: impf. 𐤏𐤀𐤕𐤕: *create*. — Ar. ^عطَّرَ. See Gesenius' Thesaurus, art. ^עצַר.

𐤀𐤕𐤆𐤕: *creation*. — Ar. ^عطَرًا.

𐤀𐤏𐤕: impf. 𐤏𐤀𐤕𐤕𐤕: *end, finish, fulfil*. VIII. 𐤕𐤀𐤕𐤕: pass. — Ar. ^فصَمَ *cut, break*, IV. ^أفْصَمَ *cease*. Heb. ^עצַר.

ARABIC VERSION.

بِسْمِ الْآلِيبِ وَالْإِبْنِ وَالرُّوحِ الْقُدِّسِ إِلَيْهِ وَاحِدٍ *
نَرْجَمُهُ نُبُوَّةَ يُونَانَ النَّبِيِّ ابْنِ مَتَّى^{هـ} صَلَاتُهُ تَكُونُ مَعَنَا آمِينَ *
الْفَصْلُ الْأَوَّلُ *

- 1 وَكَانَتْ كَلِمَةُ الرَّبِّ عَلَى يُونَانَ بْنِ مَتَّى^{هـ} يَقُولُ لَهُ، قُمْ
- 2 فَأَنْطَلِقْ إِلَى نِينَوَى الْمَدِينَةِ الْعَظِيمَةِ وَنَادِ^و فِيهَا بِإِنْ
- 3 شُرُورِكُمْ قَدْ صَعِدَتْ أَمَامِي، وَقَامَ يُونَانُ لِيَفِرَّ إِلَى تَرْسِيسَ
- 4 مِنْ قُدَّامِ الرَّبِّ وَهَبَطَ إِلَى يَافَا وَوَجَدَ سَفِينَةً تَخْرُجُ إِلَى
- 5 تَرْسِيسَ فَأَعْطَى الْمَلَّاحَ أَجْرَهُ وَنَزَلَ فِي السَّفِينَةِ لِيَدْخُلَ
- 6 مَعَهُمْ إِلَى تَرْسِيسَ هَرَبًا مِنْ قُدَّامِ الرَّبِّ، فَأَهَبَ الرَّبُّ
- 7 رِيحًا عَظِيمَةً فِي الْبَحْرِ وَكَانَ مَوْجٌ عَظِيمٌ فِي الْبَحْرِ وَكَانَتْ
- 8 السَّفِينَةُ تَتَمَايَلُ لِيَتَنَكَّسَرَ، وَفَرَّقَ^د الْمَلَّاحُونَ وَجَارَ كُلُّ
- 9 إِنْسَانٍ مِنْهُمْ إِلَى إِلَهِهِ وَطَرَحُوا مَتَاعًا مِنَ السَّفِينَةِ فِي
- 10 الْبَحْرِ لِيُخَفِّفُوا عَنْهَا وَيُونَانُ^و هَبَطَ إِلَى أَسْفَلِ السَّفِينَةِ

Ms. وقف. ^د Ms. وناد. Vulg. for ناد. ^و Ms. مسا. ^{هـ} Ms. متى.

^و The Ms. adds لحق.

- وَنَامَ، فَدَعَا سَيِّدُ السَّفِينَةِ وَالْمَلَّاحُونَ وَقَالُوا لَهُ لِمَاذَا 6
تُبْنَامُ قُمْ أَدْعُوا^(١) إِلَهَكَ لَعَلَّ اللَّهَ يُخَلِّصَنَا وَلَا تَهْلِكَ،
وَقَالَ الرَّجُلُ مِنْهُمْ لِصَاحِبِهِ تَعَالَوْا نَقْتَرِعَ لِنَعْلَمَ هَذَا الشَّرَّ 7
مِنْ قَبْلِ مَنْ جَاءَ عَلَيْنَا فَأَقْتَرَعُوا فَصَارَتْ الْقُرْعَةُ عَلَى
يُونَانَ، فَقَالُوا لَهُ أَخْبِرْنَا هَذَا الشَّرَّ لِمَاذَا أَتَى عَلَيْنَا وَمَا 8
ذَا عَمَلُكَ وَمِنْ أَيْنَ أَنْتَ وَأَيُّ أَرْضٍ أَرْضُكَ وَمِنْ أَيِّ شَعْبٍ
أَنْتَ، فَقَالَ لَهُمْ يُونَانُ أَنَا عِبْرَانِيٌّ وَلِلَّهِ رَبِّ السَّمَاءِ أَخْشَى 9
الَّذِي خَلَقَ الْبَرَّ وَالْبَحْرَ، فَفَرَّقُوا^(٢) مِنْهُ الْقَوْمَ فَرَقًا شَدِيدًا 10
وَقَالُوا لَهُ مَاذَا صَنَعْتَ لِأَنَّ أَوْلَئِكَ النَّاسَ عَلَيْهِمْ أَنَّهُ مِنْ
قُدَّامِ آيَاتِهِ هَرَبَ، فَلَمَّا أَخْبَرَهُمْ قَالُوا لَهُ فَمَاذَا تَصْنَعُ بِكَ 11
حَتَّى يَسْكُنَ الْبَحْرُ عَنَّا لِأَنَّ الْبَحْرَ هُوَذَا مُنْطَلِقٌ يَزْخُرُ
عَلَيْنَا، قَالَ لَهُمْ خُذُونِي وَأَطْرَحُونِي فِي الْبَحْرِ وَهُوَ يَسْكُنُ 12
عَنْكُمْ لِأَنِّي أَعْلَمُ أَنَّ هَذَا الْمَوْجَ الْعَظِيمَ مِنْ أَجْلِ هَاجَ
عَلَيْكُمْ، فَجَاهِدُوا أَوْلَئِكَ النَّاسُ إِنْ يَرْجِعُوا إِلَى السَّاحِلِ 13
فَلَمْ يَجِدُوا إِلَى ذَلِكَ سَبِيلًا لِأَنَّ الْبَحْرَ كَانَ ذَاهِبًا يَزْخُرُ
عَلَيْهِمْ، وَدَعَا الرَّبَّ وَقَالُوا أَيُّهَا الرَّبُّ لَا تَحْسَبْ عَلَيْنَا 14
الَّذِينَ الرِّكْيَ وَلَا تَهْلِكْ بِنَفْسِ هَذَا الرَّجُلِ إِنَّكَ أَنْتَ الرَّبُّ
وَأَنْتَ تَصْنَعُ مَا تَشَاءُ، وَأَخَذُوا يُونَانَ وَطَرَحُوهُ فِي الْبَحْرِ 15
فَاسْتَقَرَّ الْبَحْرُ وَهَدَّتْ^(٣) أَمْوَاجُهُ، وَفَرَّقُوا^(٤) أَوْلَئِكَ النَّاسَ مِنْ 16

(١) Vulg. for أَدْعُ. (٢) Ms. وفرقوا and فرقا. (٣) Vulg. for وَهَدَّتْ.

(٤) Ms. وفرقوا and فرقا.

فَدَامَ الرَّبُّ فَرَقًا شَدِيدًا وَدَبَّحُوا ذَبَائِحَ لِلرَّبِّ وَقَذَرُوا
لَهُ النَّذُورَ *

الفصل الثاني *

- 1 وَهَيَّاَ الرَّبُّ حُوتًا عَظِيمًا فَأَبْتَلَعَ يُونَانَ وَكَانَ يُونَانُ فِي بَطْنِ
- 2 الْحُوتِ ثَلَاثَةَ أَيَّامٍ وَهَلَّتْ (لَهُ لَيْالٍ، وَصَلَّى يُونَانُ النَّبِيُّ فَدَامَ
- الرَّبِّ إِلَهُهُ وَهُوَ فِي بَطْنِ الْحُوتِ وَقَالَ * صَلَاةُ يُونَانَ وَهُوَ
- 3 فِي بَطْنِ الْحُوتِ * دَعَا الرَّبَّ فِي حُزْنِي فَأَجَابَنِي وَمِنْ
- 4 بَطْنِ الْجَحِيمِ تَضَرَّعْتُ إِلَيْهِ وَسَمِعَ صَوْتِي، طَرَحَنِي فِي غُورِ
- قَلْبِ الْبَحْرِ وَالْأَنْهَارُ أَحَاطَتْ بِي وَجَمِيعُ أَمْوَاجِكَ هَلَجَ
- 5 عَبْرَتْ، وَأَنَا بِحَقِّ قُلْتِ إِنِّي تَبَاعَدْتُ مِنْ حِذَاءِ عَيْنَيْكَ
- 6 أَتَرَانِي الْآنَ أَعُودُ فَأَنْظُرَ إِلَى هَيْكَلِكَ الْمُقَدَّسِ، وَقَدْ أَحَاطَتْ
- بِي أَلْبَاهُ وَوَصَلَتْ إِلَى نَفْسِي وَالْأَهْوَالُ أَحَاطَتْ بِي فِي أَسْفَلِ
- 7 الْبَحْرِ وَأَحْتَسِسُ رَأْسِي، وَإِلَى أَسْفَلِ الْجِبَالِ هَبَطْتُ أَغْلَافُهَا^ك)
- فِي وَجْهِهِ إِلَى الدَّهْرِ وَمِنْ الْعَنَارِ^ل أَصْعَدْتُ حَيَاتِي إِلَيْكَ
- 8 يَا رَبِّي وَإِلَهُي، جَبْتُ أَغْتَمْتُ نَفْسِي ذَكَّرْتُ الرَّبَّ وَدَخَلْتُ
- 9 صَلَاتِي أَمَّا مَكَ وَإِلَى هَيْكَلِكَ الْمُقَدَّسِ، وَكُلُّ الَّذِينَ يَحْفَظُونَ
- 10 الْأَشْيَاءَ^م الْبَاطِلَةَ يَتْرُكُونَ رَحْمَتَهُمْ، أَنَا بِحَقِّ أَنَا بِصَوْتِ
- 11 الشُّكْرِ أَقْرَبُ لَكَ ذَبَائِحَ وَمَا نَدَرْتُ أَوْيِيهِ لِلرَّبِّ * وَأَمَرَ
- الرَّبُّ الْحُوتَ فَقَذَفَ يُونَانَ فِي أَلْبَاسِ *

الانسان. Ms. ^م). العنار. Ms. ^ل). أغلافها. Ms. ^ك). وتلته. Ms. ^ل).

الفصل الثالث *

- وَأَتَى كَلَامُ اللَّهِ إِلَى يُونَانَ مَرَّةً ثَانِيَةً يَقُولُ لَهُ، ثُمَّ وَأَنْطَلَقَ 1
إِلَى بَيْتَى الْمَدِينَةِ الْعَظْمَى وَنَادَى^ن فِيهَا بِمَا أَقُولُ لَكَ، 2
وَقَامَ يُونَانُ فَأَنْطَلَقَ إِلَى بَيْتَى، مِثْلَ كَلِمَةِ الرَّبِّ وَبَيْتَى 3
كَانَتْ^ه مَدِينَةً عَظِيمَةً مَسِيرَةَ ثَلَاثَةِ أَيَّامٍ، وَبَدَى^پ يُونَانُ 4
أَنْ يَدْخُلَ إِلَى بَيْتَى مَسِيرَةَ يَوْمٍ وَاحِدٍ وَنَادَى وَقَالَ مِنْ 5
الآنَ إِلَى أَرْبَعِينَ يَوْمًا مَدِينَةُ بَيْتَى تَنْكَسِفُ، فَأَمْنُوا 6
أَعْمَلُوا، نِينَوَى بِاللَّهِ وَفَرَضُوا الصَّوْمَ وَلَبَسُوا الْمُسُوحَ مِنْ 7
كِبَارِهِمْ إِلَى صِغَارِهِمْ، وَأَنْتَهَتْ الْكَلِمَةُ إِلَى مَلِكِ بَيْتَى 8
فَقَامَ عَنْ كُرْسِيِّهِ وَنَزَعَ تاجَهُ وَلَبَسَ مِسْكًا وَجَلَسَ عَلَى 9
الرَّمَادِ، وَنَادَى فِي بَيْتَى وَقَالَ الْمَلِكُ وَأَشْرَافُهُ أَمْرُوا النَّاسَ 10
وَالْبُيْرَانَ وَالْغَنَمَ وَالْبَهَائِمَ أَنْ لَا يَذْذَبُوا شَيْئًا مِنَ الطَّعَامِ 11
وَلَا يَرْعَوْا وَالْمَاءَ فَلَا يَشْرَبُوا، وَلَكِنْ يَلْبَسُونَ^ن الْمُسُوحَ 12
النَّاسُ وَالْبَهَائِمُ^ن أَيْضًا وَيَدْعُونَ اللَّهَ وَيَضْرَعُونَ^ن إِلَيْهِ وَأَنْ 13
يَرْجِعَ كُلُّ إِنْسَانٍ^ه عَنْ طَرِيقِهِ السَّوِّءِ وَعَنِ الظُّلُمِ الَّذِي 14
فِي يَدَيْهِ، وَقَالُوا مِنْ^ر هَذَا الَّذِي يَعْلَمُ إِنْ اللَّهُ يُقْبِلُ 15
إِلَيْنَا وَيَتَرَحَّمُ عَلَيْنَا وَيَبْرُدُ عَنَّا رَجْرَهُ وَعَظْبَهُ لِيُثَلَّ نَهْلِكَ،

^ن) Vulg. for وَنَادَى. ^ه) The Ms. adds بعيدة. ^پ) Vulg. for وَبَدَأَ.

^ر) Ms. انسانًا. ^ه) So Ms., according to the Egyptian dialect, for مَنْ.

10 وَنَظَرَ اللَّهُ إِلَى أَعْمَالِهِمْ أَنَّهُمْ قَدْ تَابُوا وَرَجَعُوا عَنْ طَرَفِهِمْ
السُّوءِ فَرَدَّ غَضَبَهُ وَرَجَزَهُ عَنْهُمْ فَلَمْ يُبَدِّهِمْ ﴿٩﴾ *

الفصل الرابع *

1 وَحَزَنَ يُونَانُ حَزَنًا شَدِيدًا وَنَكَرَهُ مِنْ ذَلِكَ جِدًّا، وَصَلَّى
2 وَقَالَ قُدَّامَ الرَّبِّ أَيُّهَا الرَّبُّ أَلَمْ تَكُنْ هَذِهِ كَلِمَتِي وَأَنَا
فِي بِلَادِي وَلِذَلِكَ سَبَقْتُ وَفَرَرْتُ إِلَى تَرْسِيسَ قَدْ عَرَفْتُ
بِحَقِّكَ أَنَّكَ إِلَالَةُ الرُّووفِ ذُو الثُّودَةِ كَثِيرِ الرَّحْمَةِ تَرُدُّ الشَّرَّ،
3 الْآنَ يَا رَبِّ (١) أَنْزِعْ نَفْسِي مِنِّي لِأَنَّ الْمَوْتَ أَنْفَعُ لِي مِنْ
4 الْحَيَاةِ، وَقَالَ لَهُ الرَّبُّ مَا أَشَدَّ مَا حَزَنْتَ يَا يُونَانُ، وَخَرَجَ
5 يُونَانُ خَارِجَ الْمَدِينَةِ وَاتَّخَذَ لَهُ هُنَاكَ مِظْلَةً (٢)، وَإِنَّ
6 اللَّهَ الرَّبَّ أَمَرَ أَصْلَ الْفَرْعِ فَنَبَتَ وَارْتَفَعَ عَلَى رَأْسِ يُونَانِ
وَصَارَ ظِلًّا عَلَى رَأْسِهِ وَتَفَرَّجَ (٣) مِنْ شِدَّتِهِ وَفَرِحَ يُونَانُ
7 بِأَصْلِ الْفَرْعِ فَرَحًا عَظِيمًا، وَفِي الْيَوْمِ الْآخِرِ أَمَرَ اللَّهُ دُودَةً
8 فِي مَطْلَعِ الْفَبْحَرِ فَضَرَبَتْ أَصْلَ الْفَرْعِ وَقَرَضَتْهُ، فَلَمَّا طَلَعَتِ
الشَّمْسُ أَمَرَ اللَّهُ رِيحَ السُّمُومِ فَبَيَّسَ أَصْلَ الْفَرْعِ وَحَمَيْتِ
الشَّمْسُ فِي رَأْسِ يُونَانِ فَأَغْتَمَّ وَسَالَ لِنَفْسِهِ الْمَوْتَ وَقَالَ

(١) Ms. يبديهم. (٢) For رَبِّي. (٣) Several words are wanting

here, which may be thus supplied from the London Polyglot:

وَجَلَسَ تَحْتَهَا فِي الظِّلِّ إِلَى أَنْ يَرَى مَا يَكُونُ فِي الْمَدِينَةِ،

(٤) Ms. وتفرخ.

إِنَّكَ يَا رَبِّ لَقَادِرٌ أَنْ تَنْزِعَ نَفْسِي مَتَى لِأَتِي لَسْتُ خَيْرًا
 مِنْ آبَائِي، وَقَالَ الرَّبُّ لِيُونَانَ مَا أَشَدَّ مَا حَزَنْتَ عَلَيَّ 9
 أَصْلِ الْقَرْعِ فَقَالَ يُونَانُ جِدًّا أَحْزَنْتَنِي حَتَّى الْمَوْتِ، فَقَالَ 10
 لَهُ الرَّبُّ أَنْتَ شَفِقتَ عَلَيَّ أَصْلِ الْقَرْعِ الَّذِي لَمْ تُعْنِ فِيهِ
 وَلَمْ تُرَبِّهِ (w) الَّذِي إِنَّهُ فِي لَيْلَةٍ نَبَتْ وَفِي لَيْلَةٍ يَبَسَ، فَكَيْفَ لَا 11
 أَشْفَقُ أَنَا عَلَى فِينَوَى الْمَدِينَةِ الْعَظِيمَةِ الَّتِي فِيهَا أَكْثَرُ
 مِنْ أَلْفَتَيْ عَشْرَةَ (x) رِبْوَةً مِنَ النَّاسِ الَّذِينَ لَا يَعْرِفُونَ
 أَيْمَانَهُمْ (y) مِنْ يَسَارِهِمْ وَبَهَائِمُ كَثِيرَةٍ *
 كَمْ بِمَعُونَةِ اللَّهِ تَرْجَمَةُ نُبُوَّةِ يُونَانَ النَّبِيِّ صَلَاتُهُ تَحْفَظُنَا
 آمِينَ *

١) Ms. ايمانهم. ٢) Ms. عشر. ٣) Ms. تربيته.

GLOSSARY.

1

أ interrog. particle; always joined in writing to the following word, as أَلَمْ. — See Chald. gl. א.

أَبٌ a father; gen. أَبٍ, acc. أَبًا; in the construct state, nom. أَبُ, gen. أَبِي, acc. أَبَا; du. أَبَوَانِ two fathers, also father and mother; pl. آبَاءُ fathers, ancestors. — See Syr. gl. ا.

أَبْنٍ. See بَنَى.

آتَى, impf. يَأْتِي, come. — See Chald. gl. א.

أَجْرٌ a reward, hire; pl. أَجُورٌ. See Chald. gl. א.

أَجَلَ cause (to be carefully distinguished from أَجَلَ fate, death); لِأَجَلٍ or مِنْ أَجَلٍ on account of, because of.

أَخَذَ, impf. يَأْخُذُ, imper. خُذْ, take, seize. VIII. اِتَّخَذَ (for اِتَّخَذَ or اِتَّخَذَ, as اِتَّجَرَ receive hire, اِتَّرَزَ put on the robe called إِزَارٌ izār), take (for one's self), choose, make. — See Syr. gl. א.

آخَرَ other, another, pl. آخِرُونَ and آخَرُ; f. أُخْرَى, pl. أُخَرٌ and أُخْرِيَّاتٌ. — See Chald. gl. א.

أَرْضٌ f. *the earth, the ground, 'a country*; pl. أَرْضُونَ. — See Chald. gl. ארע.

اسْمٌ. See سَمًا.

أَصْلٌ a *root, origin*; pl. أَصُولٌ. Prob. connected with وَصَلَ *join, unite*.

أَلْ def. art. *the*; pron. by many of the Badawin *hal* (Z. d. D. M. G. vol. VI. p. 217); when followed by the letters ن ل ط ظ ص ش س ز ر ذ د ث ت the final ل is assimilated, e. g. التَّمَرُ *the date*, الشَّمْسُ *the sun*, الظُّلْمُ *injustice*. — Heb. Phoen. הָל for הָל.

الَّذِي, f. الَّتِي, *who, which, that*; du. nom. m. الَّذَانِ, f. اللَّتَانِ; pl. الَّذِينَ, f. اللَّاتِ or اللَّاتِي. Rarer forms are: pl. m. الْأُولَى or الْأُولَى, f. اللَّوَاتِي, f. اللَّاءِ or اللَّاءِ; very rare: sing. m. الَّذِ, f. اللَّتِ, pl. nom. m. الَّذِينَ. — الَّذِي is comp. of the art. أَلْ, a demonstr. letter ل (see ذَالِكُ), and the pron. ذِي, f. ذِي; and is therefore orig. nothing more than an emphatic demonstr., the Heb. הַלִּזוּ, הַלִּזוּ, Phoen. אלו (inser. Eryc. l. 7). The art. أَلْ, and a cognate form of the demonstr. pron. ذُو (which see), are both used, though very rarely, as relatives. Comp. H: זֶי, זֶי, זֶי.

إِلَهِ or إِلَهٌ a *god, 'an idol*; pl. آلِهَةٌ; with the art. الْإِلَهِ, usually إِلَهُ, *God*. — See Chald. gl. אלה.

إِلَيْكَ, *to, towards, in addition to, until*; with suff. إِلَيَّ, etc. — Heb. אֵלַי, poet. אֵלַי. See Chald. gl. לוח.

أَم, impf. يَوْمٌ, prop. *precede*, hence *set an example, teach*.

أَمَامَ *in front, before*; prop. the acc. of a noun *the front*.

أَمَرَ *impf.* يَأْمُرُ *imper.* مَرُّ *order, command*. — See Chald. gl. אָמַר.

أَمِنَ *impf.* يَأْمِنُ *be void of fear, secure, confide in*. IV. *make safe, protect*, with بِ, *believe in*, whence إِيْمَانٌ *belief, faith*. — See Chald. gl. אָמַן.

أَمِينَ, أَمِينَ, آمِينَ, *Amen*.

أَنَّ *conj. that*. After verbs of wishing, fearing, ordering, etc., and in gen. when a relation of design or causation is expressed, it requires the subj., as: أَخَافُ أَنَّ يَفْعَلَ كَذَا وَكَذَا *I fear that he will do so and so*, أَرَدْتُ أَنْ أَكْرِمَهُ *I wished to do him honour*; but if merely introducing the statement of a fact, it is followed by the perf. or impf. indic., as عَجِبْتُ أَنْ كَتَبَ *I wonder that he wrote*, أَن يَنَامَ *I know that he is asleep*.

أَنَّ *conj. that*, followed by a noun or pron. in the acc., e. g. حُكِيَ أَنَّ شَيْخًا مِنْ شُيُوخِ بَغْدَادَ كَانَ لَهُ تَلِيذَانِ *it is related that a certain shaiikh in Bagdād had two disciples*, حُكِيَ أَنَّهُ كَانَ بِبِصْرَ مَلِكٌ *it is related that there was in Egypt a king*. With the suff. 1 pers. sing. the form أَنِّي is equally common with أَنِّي.

إِنْ *conj. if*. In correlative clauses, as the general rule, it requires the verb of each clause to be in the perf. or the jussive, as: إِنْ فَعَلْتَ ذَلِكَ هَلَكَتَ or إِنْ تَفْعَلْ ذَلِكَ تَهْلِكُ *if you do this, you (will) perish*. — See Chald. gl. אִם.

إِنَّ a particle having the sense of *utique* or *profecto*, and followed by a noun or pron. in the acc., e. g. إِنَّ اللَّهَ *profecto Deus omnipotens est*. In many cases it does not admit of any transl. into English, e. g. ثُمَّ إِنَّهَا قَالَتْ *then she said*. With the suff. 1 pers. sing. إِنِّي is used as well as اِنِّى.

أَنَا I, pl. نَحْنُ *we*. • In poetry the second syll. is often short (ۛۛ); the form اُنْ is also said to occur (comp. Aeth. አንነ:). — See Chald. gl. אנה.

أَنْتَ, f. أَنْتِ, *thou*; du. أَنْتُمَا, pl. m. أَنْتُمْ; f. أَنْتُنَّ. — See Chald. gl. אנה.

إِنْسَانٌ a man, person, individual; pl. اُنَاسٌ or نَاسٌ. 'The fem. اِنْسَانَةٌ is said to exist. — See Chald. gl. אנש.

أَهْلٌ the family or kindred of a man, the people or inhabitants of a place; pl. أَهْلٌ, أَهْلُونَ. — The word orig. means a man's tent, Heb. אֶהֱלָא (comp. בֵּית, בַּיִת, and house).

أَوَّلٌ first, pl. أَوَّلُونَ, أَوَائِلُ; f. أَوَّلَى, pl. أَوَّلٌ. ذَاكَ. See أَوَّلَايِكَ.

آن time, a moment; adv. acc. الآن now.

أَيُّ, f. أَيَّةٌ, *who, which, what? whoever, whatever*. — See Chald. gl. אַי, — يَا أَيُّهَا, or simply أَيُّهَا, interj. O! followed by a def. noun in the nom., as أَيُّهَا الرَّزِيزُ *O vizir!*

أَيْضًا again, also; prop. the acc. of a noun اِيْضٌ returning, repetition, from اَاض, impf. يِيْضُ, return (comp. Syr. ܐܝܨ from ܐܘܨ).

أَيْنَ ^ف *where?* مِنْ أَيْنَ ^ف *whence?* إِلَى أَيْنَ ^ف *whither?* — See Chald. gl. א.

ب

ب in, at or near, by, with, on account of, etc. — See Chald. gl. ב.

بَحْرٌ ^س *the sea, a large river*; pl. بَحَارٌ ^س, بُحُورٌ ^س, بِحَارٌ ^س. — See Aeth. gl. ባሕር:

بَدَأَ, impf. يَبْدَأُ ^أ, *begin*. The form بَدَى ^أ, chap. III. 4, is vulgar.

بَرٌّ ^س *the dry land, a plain or desert*. — See Syr. gl. ܒܪ.

بَطَلَ, impf. يَبْطُلُ ^أ, *be in vain, useless, fruitless, idle*. — Aeth. በለ: *be in vain*, Heb. בָּטַל ^ל *cease from labour*, Aram. ܒܬܠ, ܒܬܠ, 279, *cease, desist*.

بَاطِلٌ ^س part. adj. *vain, useless; false, wrong*, opp. to حَقٌّ ^أ.

بَطْنٌ ^س *the belly, womb, the innermost part*; pl. بُطُونٌ ^س. — Heb. בֶּטֶן, Chald. ܒܬܢ.

بَعَدَ, impf. يَبْعُدُ ^أ, and بَعِدَ ^أ impf. يَبْعِدُ ^أ, *be distant, far off*. VI. تَبَاعَدَ ^أ *recede from one another, be removed or distant*. — Aeth. በወ: *change, alter*.

بَعِيدٌ ^س, f. بَعِيدَةٌ ^س, *distant*.

بَلَدٌ ^س *a town or city, province, country*; pl. بِلَادٌ ^س, بُلْدَانٌ ^س.

بَلَغَ, impf. يَبْلُغُ ^أ, *swallow*. VIII. اِبْتَلَعَ ^أ *id.* — See Chald. gl. ܒܝܥ.

بَنَى, impf. يَبْنِي ^أ, *build*; بَنَى عَلَى أَهْلِهِ ^أ or بَنَى بِأَهْلِهِ ^أ *marry and beget children* (comp. בָּנָה בֵּית לְפָנָי Deut. עָשָׂה).

XXV. 9, 2 Sam. VII. 11, 27; Turkish **evlenmek**, *marry*, from **أَوْ** *ev*, *a house*). — Heb. **בֵּיתָה**, Aram. **בֵּיתָה**, **בֵּיתָה**.

ابْنٌ *a son*; pl. **أَبْنَاءٌ**, **بَنُونَ**. In stating names of persons, it takes the form **بْنُ**, but only when immediately preceded and followed by a proper name; e. g. one **الشَّيْخُ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ** may also be spoken of **أَبْنِ مَسْعُودٍ**. — Heb. Phoen. **בֵּן** (-בן, -בן); in Aram. only the **בֵּן**, **בֵּיתָה**, **בֵּיתָה** occurs. — The fem. is **ابْنَةٌ** or **بِنْتُ** *a daughter*, pl. **بَنَاتٌ**, Heb. Phoen. **בַּת** (for **בֵּיתָה**), with suff. **בַּתִּי**, Aeth. **በገገገ**: in the phrase **በገገገ ሀይል**: *the pupil of the eye*; Aram. pl. **בֵּיתָה**, **בֵּיתָה**. — See Chald. gl. **בר**.

بهم not used. IV. **أَسْتَبَهُم** *shut*. X. **أَسْتَبَهُم** *be dumb*. **بَهِيمَةٌ** *an animal* (we speak of „the dumb animals“); pl. **بَهَائِمٌ**. — Heb. **בְּהֵמָה**, Sam. **בְּהֵמָה**; Aeth. **በሃይል**: *dumb*. **بَادَ**, impf. **يَبِيدُ** *go away, perish*. IV. **أَبَادَ** *destroy*. Comp. **בָּדַד**, **מָצָא**, and **הָלַךְ**. — See Chald. gl. **אבר**.

ت

تَوَدَّ. See **وَدَّ**.

تَحْتَ *under, beneath*; acc. of a subst. **تَحْتِ** *the lower part*. See Chald. gl. **תחת**.

تَرْجَمَ *translate from one lang. into another, interpret, explain, entitle*. — Aeth. **ተርገሞ**: Aram. **תרגם**. Hence Ar. **تَرْجَمَانٌ**, Aeth. **ተርገሞ**: Chald. **תרגמן** (**תרג**),

Syr. **ܕܪܘܡܢܐ**, *an interpreter* (Ital. *turcimanno*, Portug. *turgimão*, *trugimão*, Fr. *drogman*, Engl. *dragoman*).

. **ܬܪܓܡܐ** *a translation, history, chapter or section*; pl. **ܬܪܓܡܐ**. — Chald. **ܬܪܓܡܐ**.

ܬܪܫܝܫܐ, **Θαρσις**, **תַּרְשִׁישׁ**, *Tartessus*. The geographical Lexicon entitled **ܡܪܥܝܕܐ ܐܠܐܬܝܠܐܥ** has **ܬܪܫܝܫܐ**.

ܬܪܟܐ, impf. **ܬܬܪܟܐ**, *leave or abandon, let*. — See Chald. **ܬܪܟܐ**.

ܬܡܐ, impf. **ܬܬܡܐ**, *be whole, entire, complete or finished; finish*, — Heb. **תָּם**.

ܬܡܐ, impf. **ܬܬܡܐ**, *repent*. — See Chald. **ܬܡܐ**.

ܬܡܐ *a crown or tiara*; pl. **ܬܡܐܐ**. — See Syr. gl. **ܬܡܐ**.

ث

ܬܠܬܐ or **ܬܠܬܐ**, f. **ܬܠܬܐ** or **ܬܠܬܐ**, *three*. — See Chald. **ܬܠܬܐ**.

ܬܠܬܐ, f. **ܬܠܬܐ**, *third*. — See Aeth. gl. **፳፭::**

ܬܢܢܐ, f. **ܬܢܢܐ**, *two*. Hence **ܐܬܢܐ ܥܫܪܐ**, f. **ܐܬܢܐ ܐܬܢܐ**, *twelve*; vulg. **ܐܬܢܐ ܥܫܪܐ**. See **ܐܬܢܐ** and Chald. **ܐܬܢܐ**.

ܬܢܢܐ, f. **ܬܢܢܐ**, *second*. — See Aeth. gl. **፳፮::**

ܬܐܪܐ *an ox*; pl. **ܬܐܪܐ**. — See Chald. gl. **ܬܐܪܐ**.

ج

ܐܝܝܢܐ, impf. **ܐܝܝܢܐ**, *cry out, bellow; pray or supplicate with cries and tears*. — See Aeth. gl. **፳፯::**

أَجْبَدُ, أَجْبَالُ, جِبَالُ *a mountain*; pl. جِبَالُ.

جَحِمَ, impf. يَجْحَمُ, and جَحَّمَ, impf. يَجْحَمُ, *burn*.

جَحِيمٌ *a fiercely burning fire; hellfire, hell*.

جَدَّ, impf. يَجِدُّ, يَجِدُّ, *exert one's self, be diligent, serious*.

جِدٌّ *diligence, zeal, earnestness* (opp. to هَرَلٌ); adv.

acc. جِدًّا *exceedingly, very*.

جَلَسَ, impf. يَجْلِسُ, *sit*. — Heb. שָׁבַע.

جَمَعَ, impf. يَجْمَعُ, *unite, collect, assemble*.

جَمِيعٌ *the whole, all*.

جَهَدَ, impf. يَجْهَدُ, *exert one's self, labour, strive*.

جَابَ, impf. يَجُوبُ, *cleave, rend; traverse* (Heb. יָבַע). IV.

أَجَابَ *answer*. Aram. ܐܝܬܝܬܝܐ, ܐܝܬܝܬܝܐ.

جَاءَ, impf. يَأْتِي, *come*.

ح

حَبَسَ, impf. يَحْبِسُ, *hold back, restrain, confine, imprison*.

VIII. اِحْتَبَسَ id. — See Syr. gl. حَبَسَ.

حَتَّى *as far as, till, to; adv. even, also; conj. till, that,*

so that, in order that; when a purpose or design on the part of the agent is implied, it is followed by the subj. — Connected with حَدٌّ limit, boundary.

حَذَا, impf. يَحْذُو, *match one article with another*. III. حَاذَى *be over-against or opposite to*.

حِذَاءُ *the being opposite to; adv. acc. حِذَاءُ opposite:*

حِذَاءُ *from before*.

حَزَنَ, impf. يَحْزَنُ *be sad, sorrowful*. IV. أَحْزَنَ *make sad, distress*. — See Aeth. gl. 𐩧𐩢𐩣::

• حَزَنٌ and حُزْنٌ *sorrow, grief*. — Aeth. 𐩧𐩢𐩣::

حَسَبَ, impf. يَحْسِبُ, *count, reckon*. To be carefully distinguished from حَسِبَ, impf. يَحْسِبُ or يَحْسَبُ *think*. — Aeth. 𐩧𐩢𐩣: Heb. חָשַׁב, Aram. חָשַׁב, ܚܫܒ, ܚܫܒ.

حَفِظَ, impf. يَحْفَظُ, *watch or observe, keep, guard, preserve, retain in the memory*. — Syr. ܡܚܝܒ *incite, exhort, encourage*.

حَقَّ, impf. يَحْكُقُ and يَكِحُّ, *be necessary, proper, right, just*. — Heb. קָן (see Gesenius' Thesaurus), Aeth. 𐩧𐩢𐩣: *appoint, ordain*.

حَقٌّ *what is right and proper, truth, justice, equity*; يَحْكُقُ *truly, verily*. — Heb. קָן *a law*, Aeth. 𐩧𐩢𐩣: *law, religion*.

حَبَى, impf. يَحْكِي, *be warm, hot*. Cognate حَمَّ, impf. يَحْمُ *warm, impf. يَحْمُ be warm*. — See Syr. gl. ܡܪܕ, Aeth. gl. 𐩧𐩢𐩣::

حَوْثٌ *a fish*; pl. حَيْثَانٌ, أَحْوَاتٌ:

حَاطَ, impf. يَحْكُوطُ, *guard, preserve*. IV. أَحَاطَ *surround*, construed with بِ.

حَيْثُ *where, when*.

حَيَّ, impf. يَحْيَى, and حَيَّ, impf. يَحْيَى, *live*. — See Chald. gl. ܚܝܐ.

حَيَّةٌ and حَيَاةٌ *life*. — Aeth. 𐩧𐩢𐩣::

خ

حَبَرَ, impf. يَحْبُرُ, *know*; حَبَرَ, impf. يَحْبُرُ *be versed* or *experienced in*; حَبَرَ, impf. يَحْبُرُ, *experience*. IV. أَخْبَرَ *inform of, report, relate*.

خَرَجَ, impf. يَخْرُجُ, *go out*. Part. adj. خَارِجٌ *going out, what is outside*; adv. acc. خَارِجٌ *outside*.

خَدَّ, impf. يَخْصِفُ, *tear, cut off a part, diminish; be eclipsed (the moon); sink and disappear*. VII. اِنْخَسَفَ *be eclipsed, submerged*.

خَشِيَ, impf. يَخْشَى, *fear*.

خَفَّ, impf. يَخِفُّ, *be light, slight, few, nimble*. II. خَفَّفَ *lighten, alleviate*; takes the acc. of the burden and عَنْ with the person relieved, خَفَّفَ الشَّيْءَ عَنْهُ.

خَلَصَ, impf. يَخْلُصُ, *be preserved or delivered, come safely to, attain to; be pure, good, excellent*. II. خَلَّصَ *deliver; make pure*. — Heb. חָצַק *pull out or off* (Ar. خَلَعَ *take off, clothes, Syr. مَحَى strip or plunder*), II. *deliver*.

خَلَقَ, impf. يَخْلُقُ, *smooth or polish, frame or fashion, create*; خَلَقَ, خَلَقَ, *be smooth*. — Heb. חָלַק .

خَيْرٌ *good*; followed by مِنْ, *better than*; pl. أَحْيَارٌ, خِيَارٌ.

— Aeth. 𐩧𐩣::

د

دَخَلَ, impf. يَدْخُلُ, *enter*.

دَعَا, impf. يَدْعُو, *call, invite; call on or pray to; bless* (عَلَى فُلَانٍ), *curse* (لِفُلَانٍ).

دَمٌ *blood*; pl. دِمَاءٌ. — See Chald. gl. ٤٦.

دَنَا, impf. يَدْنُو, *be near, approach*. — Syr. ܕܢܝܒ *approach, undertake, agree with, obey*.

دَهْرٌ *time*, partic. *a long period, an age*; pl. دُهُورٌ; الدَّهْرُ or إِلَى الدَّهْرِ *for ever*, ܠܥܠܡ. The origin of the word — is to be sought in the *circling* course of the seasons; comp. ܕܪ, ܕܪ, and ܕܪ, from ܕܪ and ܕܪ = دَارٌ *revolve*; also Syr. ܕܪܐ *a mill*.

دُودٌ *a worm*; coll. دُودٌ.

دَانَ, impf. يَدِينُ, *be in debt, submit to or obey, worship; repay or requite, judge or condemn*. — See Chald. gl. ٤٧.

مَدَائِنُ *a city*; pl. مُدُنٌ.

ذ

ذَا, f. ذِي (ذَا, ٤٨); du. nom. m. ذَانِ, f. ذَانِ; pl. ذَوَاءٌ and أُولَى (first syll. short); *this*. ذَا is often annexed to the interrog. مَنْ, مَا, as: مَنْ ذَا ضَرَبَكَ *who (was it that) beat thee?* مَا ذَا قُلْتَ *what hast thou said?* shorter forms of expression for مَنْ الذی ضربک,

مَاذَا عَمَلُكَ; مَاذَا الَّذِي قُلْتَ *what is thy trade or profession?* — See Aeth. gl. H::

أُولَئِكَ, f. تَآنِكَ, ذَانِكَ; du. nom. m. تَبِكَ, تَآنَكَ, ذَاكَ, f. تَآنِكَ, pl. أُولَئِكَ; *this, that*.

أُولَئِكَ, f. تَآنِكَ, ذَانِكَ; du. nom. m. تَبِكَ, ذَالِكَ (scarcely used); *this, that*. — ذَاكَ is comp. of ذَا and the pron. suff. كَ; ذَالِكَ of the same words with the addit. of the demonstr. letter ل (see أَلَّذِي). In old writings the pron. suff. is regularly declined according to the number and sex of the persons addressed; e. g. فَلَمْ يَكُنْ أَلَّذِي لُتَنَنِي فِيهِ, ذَاكُمُ اللَّهُ رَبُّكُمْ, ذَاكُمَا أَلَكِتَابُ *this is he because of whom you (women) reproached me*.

ذَبَحَ, impf. يَذْبَحُ, *kill, sacrifice*, — See Chald. gl. רבח.

ذَبِيحَةٌ *an animal killed in sacrifice, a victim*; pl. ذَبَائِحُ.

ذَكَرَ, impf. يَذْكُرُ, *remember, mention, relate*. — See Chald. gl. רכר.

ذَالِكَ. See ذَالِكَ.

ذَهَبَ, impf. يَذْهَبُ, *go, go away, depart*.

ذُو, f. ذَاتُ, *the owner or possessor of a thing, one who is endowed with a quality*. Being almost only found in the construct state, its decl. is as follows: sing. m. nom. ذُو, gen. ذِي, acc. ذَا; f. nom. ذَاتُ; du. m. nom. ذَوَا, f. ذَوَاتَا; pl. m. nom. ذَوُو and أُولُو

(first syll. short), f. **دَوَاتٌ**. — It is really the same word as Aram. **דָּו, דָּי, דָּי**, Heb. **דָּו, דָּי**, f. **דָּוָה**.

دَقَّ, impf. **يَذُوقُ**, *taste*.

)

رَأْسٌ *the head*; pl. **رُؤُوسٌ, رُؤُوسٌ**. — See Chald. gl. **רִישׁ**.

رَأْفٌ, impf. **يَرَأْفُ**; **رَوْفٌ**, impf. **يَرَوْفُ**, *be compassionate or merciful*. Connected with **رَخْفٌ** *be soft*, Heb. **רַחַף**. See Syr. gl.

رَوْفٌ, رَوْفٌ, *compassionate, merciful*.

رَأَى, impf. **يَرَى** (for **يَرَأَى**), *see, think*. — See Aeth. gl. **ርእየ::**

رَبٌّ *a possessor, owner, master*; **الرَّبُّ** *the Lord*; pl. **أَرْبَابٌ**. — See Chald. gl. **רבב**.

أَرْبَعَةٌ, f. **أَرْبَعٌ**, *four*; pl. **أَرْبَعُونَ** *forty*. — See Chald. gl. **ארבע**.

رَابِعٌ *fourth*. — See Aeth. gl. **ርብ::**

رَبَّى, impf. **يَرْبُو**, *grow, grow up, increase*. II. **رَبَّى** *rear, bring up, educate*. — See Chald. gl. **רבא**.

رَبْوَةٌ *ten thousand*. — See Chald. gl. **רבב**.

رَجَزٌ *filth; a crime, punishment, anger*. Another form is **رَجَسٌ**, pl. **أَرْجَاسٌ**. — See Chald. gl. **רגז**.

رَجَعَ, impf. **يَرْجِعُ**, *return*.

رَجُلٌ *a man* (as distinct from a woman); pl. **رَجَالٌ**.

رَحِمَ, impf. **يَرْحَمُ**, *be compassionate, have pity or mercy upon*. V. **تَرَحَّمَ** id. — See Chald. gl. **רחם**.

رَحْمَةٌ *mercy*.

رَدَّ, impf. يَرُدُّ, *send or give back, restore; avert; reject or refuse; answer, confute.*

رَعَى, impf. يَرْعَى, *feed or graze; tend a flock, guard, or take care of, govern.* — See Chald. gl. רעא.

رَفَعَ, impf. يَرْفَعُ, *lift up, raise; remove, abolish.* VIII. اَرْتَفَعَ *raise; be raised, rise or be high.*

رَمَادٌ *ashes.* — Connected with رَمَضَ *be hot*; Chald. רמץ, Syr. رَمَضًا, *hot ashes.*

رَاحَ, impf. يَرِاحُ, *blow (the wind)*; impf. يَرْيَحُ, *smell (anything).* — See Syr. gl. ر.ب.

رُوحٌ m. f. *the breath, spirit or soul*; pl. اَرْوَاحٌ; اَلرُّوحُ اَلْاَمِينُ *the holy Spirit*, but Muhafimadans understand by it *the angel Gabriel* and sometimes *Christ*.

رِيحٌ f. *the wind* (רוּחַ, רוּחָ); *scent, smell* (ריח); pl. اَرْوَاحٌ, اَرْيَاحٌ, رِيَّاحٌ.

ز

زَخَرَ, impf. يَزْخَرُ, *swell or rise, be agitated or rage* (esp. the sea).

زَكَاَ, impf. يَزْكُو, *be pure, good, innocent.* — See Ch. gl. זכא.

زَكِيٌّ f. زَكِيَّةٌ, *pure, good, innocent.*

س

سَأَلَ, impf. يَسْأَلُ, يسألُ, imper. اِسْأَلْ, *ask, beg*; سَأَلَهُ الشَّيْءُ or سَأَلَ عَنْ الشَّيْءِ *he asked him about the thing.* — See Chald. gl. שאל.

سَبَقَ, impf. يَسْبِقُ, precede, anticipate, outrun, excel.

سَبِيلٌ m. f. a road or path, way, method, conduct; pl. سُبُلٌ.

— Heb. שְׁבִיל, Aram. שְׁבִילָא, מַסְלָא, מַסְלָא.

سَكَلَ, impf. يَسْكَلُ, rub off, peel.

سَاحِلٌ the seashore, beach, coast; pl. سَوَاحِلُ; in part.

السَّاحِلُ the coast of Syria and Palestine. — Comp.

سَاحِلٌ, Heb. חֹרֶף; Aram. סַפֵּר, סַפֵּרָא.

سَفَلَ, impf. يَسْفَلُ, and سَفَلٌ, impf. يَسْفَلُ, be low, lowly, mean, humble. — Heb. שָׁפַל; Aram. שָׁפַל, מַעַל, used chiefly in some of the derived conj.

سَافِلٌ low, meah. أَسْفَلُ lower, the lowest part; pl. أَسَافِلُ.

سَفِينَةٌ a vessel, ship; pl. سُفُنٌ. — See Chald. gl. סַפִּינָא.

سَكَنَ, impf. يَسْكُنُ, be quiet or tranquil, subside or go down (the sea), dwell. — Heb. שָׁכַן or שָׁכַן, Syr. مَكَنَ.

سَمَ, impf. يَسُمُّ, poison; hence سُمٌّ poison, Syr. مَدِيقَةٌ medicine, poison.

سَمُومٌ the hot wind or simoom (more corr. savium).

سَمِعَ, impf. يَسْمَعُ, hear, obey. — See Syr. gl. مַעַל.

سَمَا, impf. يَسْمُو, be high.

سَمٌ a name; pl. أَسْمَاءُ. In the phrase بِسْمِ اللَّهِ the init. **ب** is always dropped, whilst a whim of the calligraphers has ordered that the upward stroke of the **ب** should be lengthened. — See Chald. gl. שָׁם.

سَمَا m. f. the sky, heaven, a roof or ceiling. — See Chald. gl. שָׁמַיָא.

سَاءَ, impf. يَسُوءُ, *be bad or wicked; injure, hurt, distress.*
 سُوءٌ, سُوءٌ, *evil, wickedness, an evil or calamity,*
 رَجُلٌ سُوءٌ *a bad man, سُوءُ أَفْعَالِهِمُ the wickedness of*
their actions. — Aeth. 𐩨𐩣𐩪: Heb. שָׂוָא.

سَادَ, impf. يَسُودُ, *be lord or master of, rule over.*

سَيِّدٌ *a lord or master, chief, prince; pl. سَادَاتٌ, سَادَةٌ.*

Vulgarly contracted into *sīd* (*sīdi, my lord, sir*, a title like *عَنْدُ* — hence *the Cid* — still farther abbrev. *sī*),

and the fem. سَيِّدَةٌ into سَيِّتٌ *sitt.* — Heb. שִׁדִּים *false gods, idols; Aram. שִׁדָּא an evil spirit, demon* (Z. d.

D. M. G. vol. IX. p. 481), حَايָה

سَارَ, impf. يَسِيرُ, *go, walk, set out on a journey.* —
 Heb. שָׁר.

مَسِيرَةٌ *a journey, space, distance.*

ش

شَدَّ, impf. يَشُدُّ, *bind or tie firmly, strengthen, rush upon*
or attack. IV. أَشَدَّ as „verbum admirationis“, مَا أَشَدَّ
 مَا حَزَنْتَ *how very much grieved thou art!* — Aeth.

𐩨𐩣𐩪: *drive out, expel; Heb. שָׁדַד destray.*

شِدَّةٌ *strength, violence; distress, misfortune.*

شَدِيدٌ *strong, violent.*

شَرَبَ, impf. يَشْرَبُ, *drink.* — Aeth. 𐩨𐩣𐩪::

شَرَّ, impf. يَشُرُّ, *be bad or wicked.* — Heb. קָרַר *be*
refractory, קָרַר an enemy.

שָׂרָה *evil, wickedness, a crime, misfortune*, pl. שָׂרוֹר;
adj. *bad, wicked* = שָׂרִיר, pl. שָׂרָר, שָׂרָרָה. —

• Heb. שָׂרָה.

שָׂרַף, impf. יִשְׂרַף, *be high*; שָׂרַף, impf. יִשְׂרַף *be noble*.
שָׂרִיף *noble, illustrious, excellent*; pl. אֲשָׂרָף. — Heb.
שָׂרָפִים.

שָׂעַב *divide, separate*. — Heb. שָׂעַב, whence שָׂעַב *a cleft*
a branch (Ar. שָׂעַב *a cleft, defile*, שָׂעַב *a branch*)
and שָׂעַבִּים, שָׂעַבִּים, *thoughts, opinions*.

שָׂעַב *a tribe or people*; pl. שָׂעַבִּים.

שָׂפַח, impf. יִשְׁפֹּחַ, *feel pity or compassion*; more common
in IV. אֲשָׁפַח.

שָׂכַר, impf. יִשְׁכֹּר, *reward, give thanks, be grateful*. — Heb.
שָׂכַר, also שָׂכַר.

שָׂכַר *a reward, thanks, gratitude*.

שָׂמַשׁ f. *the sun*; pl. שָׂמוֹשׁ. — See Chald. gl. שָׂמַשׁ.

שָׂא (for שָׂאֵי), impf. יִשָּׂא, *wish, will*.

שָׂא *a thing (res)*; pl. אֲשָׂאֵי. — Heb. שָׂא. Com
שָׂא and שָׂאֵי.

ص

صَحِبَ, impf. يَصْحَبُ, *be companion to, accompany*.

صَاحِبٌ *a companion, owner or possessor*; pl. صَاحِبُونَ,
صَاحِبَاتٌ, and صَاحِبَاتٌ. Also used in con-
nect. with رَجُلٌ (as رَجُلٌ with رَجُلٌ) to denote *the one*
— *the other*.

صَعِدَ, iimpf. يَصْعَدُ, *go up, ascend*. IV. أَصْعَدَ id. —

Heb. צָעַר.

صَغِرَ, iimpf. يَصْغُرُ, *be small*; صَغِرَ, iimpf. يَصْغُرُ, *be small, worthless, mean, despised*. — See Chald. gl. זָעַר.

صَغِيرٌ *small, young*; pl. صِغَارٌ.

صَلَا. II. صَلَّى *pray*. — See Chald. gl. צָלַא.

صَلَوَةٌ, صَلَاةٌ, *a prayer*; pl. صَلَوَاتٌ.

صَنَعَ, iimpf. يَصْنَعُ, *make, do*. — Syr. ܠܝܢܬܐ *be diligent, artful, cunning*; Aeth. ጸገፀ: *be firm, strong, brave*;

Sam. 𐤔𐤌𐤁 = صَنِيعٌ *a feast*.

صَاتَ, iimpf. يَصُوتُ, يَصَاتُ, *emit a sound, cry out*.

صَوْتُ, *a sound, a cry, the voice*; pl. أَصَوَاتٌ.

صَامَ, iimpf. يَصُومُ, *abstain from (esp. food)*. — See Chald. gl. צוּם.

صَوْمٌ *a fast*.

صَارَ, iimpf. يَصِيرُ, *become, begin to do anything; go* (سَارَ).

ض

ضَرَبَ, iimpf. يَضْرِبُ, *strike, sting* (an insect). Comp. צָרַע,

ضَرَعَ, and צָרַעַה.

ضَرَعَ, iimpf. يَضْرَعُ, *be humble or submissive*. V. تَضَرَّعَ *humble one'sself*.

ط

طَرَحَ, iimpf. يَطْرَحُ, *throw, cast away*.

طَرِيقٌ, m. f. *a road, way, way of life, conduct*; pl. طُرُقٌ, طُرُقَاتٌ.

طَعِمَ, impf. يَطْعُمُ, *taste, eat*. — See Chald. gl. טעם.

طَعَامٌ *food*; pl. أَطْعِمَةٌ.

طَلَعَ, impf. يَطْلُعُ, *come forth, appear, rise, ascend*. — Chald. טלע *draw out or off*, Syr. طلع *examine, investigate* = تَطَلَّعَ or إِطَّلَعَ.

مَطْلَعٌ, مَطْلِعٌ, *the place of ascent or rising*; pl. مَطَالِعُ.

طَلَّقَ, impf. يَطْلُقُ, *loosen*; طَلَّقَ, impf. يَطْلُقُ, *be divorced*; طَلَّقَ, impf. يَطْلُقُ, *be loose, cheerful, divorced*. VII. اِنْطَلَقَ *be sent away, go, depart, be cheerful*. — Syr. طلق *be consumed or destroyed, divorce, destroy*; Chald. טלץ *throw away*, Sam. P27.

ظ

ظَلَمَ. II. ظَلَّلَ *shade, overshadow*. — See Chald. gl. טלל.

ظِلٌّ *shade, shadow*; pl. ظِلَالٌ.

ظِلَالٌ *anything that gives shade*.

مِظْلَةٌ *an instrument for giving shade, an umbrella*; also a *hut or tent*; pl. مِظَالٌ.

ظَلَمَ, impf. يَظْلِمُ, *injure, oppress*. — Aeth. ጠለሙ: Aram.

טלם, טלם, 226.

ظُلْمٌ *oppression, wrong, injustice*.

ع

عَبَرَ, impf. يَعْبُرُ, *pass over*. — See Chald. gl. עבר.

عَبْرَانِي Hebrew.

عَثَرَ, impf. يَعْثُرُ, *stumble*.

عَثَارٌ *adversity, calamity*; chap. II. 7 (I am not however certain that this is the correct reading).

عَرَفَ, impf. يَعْرِفُ, *know*.

عَشْرَةٌ, f. عَشْرٌ, *ten*. See اِثْنَانِ and Chald. gl. עשר.

عَطَا, impf. يَعْطُو, *take in the hand, receive*. IV. اَعْطَى *give*.

عَظُمَ, impf. يَعْظُمُ, *be large, important*. — Heb. עָצַם *be strong, numerous*.

عَظِيمٌ *large, great, important*; pl. عِظَامٌ.

اَعْظَمَ, f. عَظْمَى, *larger, largest, very large*.

عَلَّ and لَعَلَّ, *perhaps*; construed with the acc., as لَعَلَّ لَمَوْتَ قَرِيبٌ *perhaps death is near*; لَعَلَّكَ, etc.;

لَعَلِّي however is freq. used for لَعَلِّي.

عَلِمَ, impf. يَعْلَمُ, *know*.

عَلَا, impf. يَعْלו, and عَلَى, impf. يَعْلى, *be high, exalted, noble*. VI. تَعَالَى *be high, exalted; come*. — Heb. עָלָה, Aram. עָלָא (not used in I.); cognate words are غَلَا impf. يَغْلُو, *shoot up luxuriantly, exceed due limits, be dear*; Aeth. ሀለወ: *break the law, be faithless or perfidious, betray*.

عَلَى *over, above, upon, on, in addition to, notwithstanding, against, etc.* — See Chald. gl. עַל.

عَمِلَ, impf. يَعْمَلُ, *labour, work, do.*

عَمَلٌ *labour, work, deed or act; a district or government; pl. أَعْمَالٌ.*

عَنْ *away from, from; without; after.* With suff. عَنِّي, عَنْكَ, etc.

عَنَا, impf. يَعْنُو, and عَنِي, impf. يَعْئِي, *distress or cause anxiety; pass. عُنِيَ = VIII. اِعْتَنَى be solicitous or concerned about, bestow pains or labour upon.* — Heb. עָנָה (for עָנָה), Aram. עָנִי, חָנָ.

عَادَ, impf. يَعُودُ, *return, repeat or do again* (comp. שׁוּב, רָجַע, רָجַע); *become* (رَجَعَ). — Heb. עָוַר surround, הָעִיד affirm solemnly, testify; Syr. عَوَدَ (عَوَدَ) *accustom; Aeth. ረገገ: go round or about, which see.*

عَانَ. IV. أَعَانَ *assist, help.*

مَعُونَةٌ, مَعُونَةٌ, *help, aid.*

عَيْنٌ f. *the eye, a fountain; pl. أَعْيُنٌ, عُيُونٌ.* — See Syr. gl. ح.ع.

غ

غَضِبَ, impf. يَغْضَبُ, *be angry.* — Heb. עָצַב afflict, distress; Aeth. ሀፀፀ: *be hard, difficult.* — The origin of these diff. signif. is to be sought in the idea of *tying firmly* (عَصَبَ, حَزَبَ); hence arise the signif. of 1) *binding up wounds, curing or healing* (حَزَبَ); 2) of *collecting* (عَصَبَ, عَصَبَةً a body of men); 3) of *hard-*

progression or an *internal connection*, as of cause and effect and the like. Hence it may be very variously translated into English, according as the context demands. Sometimes by *then* (in which case it may also be altogether passed over), as: **إِنْ قُلْتَ هَذَا** if thou hast said this, (then) thou art an unbeliever; **إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي** if ye love God, (then) follow me. Sometimes simply by *and*, as: **عَطِشَ مَنَآئِي إِلَى عَيْنٍ مَاءٍ يَشْرَبُ** he was thirsty and (in consequence) went to a spring to drink. Sometimes by *in order that*, *so that*, *that* (in which case a following verb is put in the subj., as after **لِ**), as: **إِغْفِرْ لِي يَا رَبِّ فَأَدْخُلَ الْجَنَّةَ** pardon me, O my Lord, that I may enter (and so, and in consequence, I shall enter) *Paradise*. Hence it corresponds in many points with the so-called *naw conversivum* of the Hebrew.

فَجَّرُ the dawn, the morning.

فَرَجَ, impf. **يَفْرُجُ**, cleave or divide; remove one's sorrow, console. II. **فَرَجَ** id. V. **قَفَّرَجَ** be free of grief, amuse or entertain one'sself. — Syr. **ܦܪܝܓ** and **ܦܪܝܓܐ**.

فَرِحَ, impf. **يَفْرَحُ**, be glad, happy, rejoice.

فَرَحٌ joy, happiness.

فَرَّ, impf. **يَفِرُّ**, flee, run away.

قَرَضَ, impf. **يَقْرَضُ**, cut or notch, fix or determine, ordain, proclaim by edict. — Cogn. **قَرَضَ**, **قَرَضَ**, **قَرَضَ**, and other words containing the syll. **قَر** (see Gesenius' Thesaurus, art. **قَر**).

فَرَّقَ, impf. يَفْرِقُ, *be afraid*.

فَرَقَ *fear*.

فَصَّلَ, impf. يَفْصِلُ, *divide*. — Syr. فَاَصَّلَ.

فَصْلٌ *a division, difference or distinction, chapter or section, season* of the year; pl. فُصُولٌ.

in, on, concerning, in comparison with.

ق

قَبِلَ, impf. يَقْبَلُ, *'come towards, approach; receive or accept*. IV. أَقْبَلَ *approach*, in a friendly manner, *receive kindly*, in a hostile manner, *attack; undertake anything*.

— See Chald. gl. قܒܠ.

قَبْلٌ prop. *that which is opposite*; adv. acc. قَبْلَهُ *in his possession*; مِنْ قَبْلِهِ *on his part, from him*. —

Aram. قܒܠ or قܒܠ, مَضَّه, 29P.

قَدْ adv. derived from the rad. قَطَّ *cut through*, conveying the idea of being done and finished, *already*. Hence قَدْ, or still more emphat., لَقَدْ, is pref. to a verb in the perf. to indicate the entire completion of the act at a past time, as: وَقَدْ ذَكَّرْنَا وَلَايَتَهُ *we have (already) narrated his reign*; جَاءَهُ وَوَجَدَهُ قَدْ بَكَرَ *he went to his house, but found he had (already) gone out*. It also conveys the idea of sufficiency, as قَدِطْ (قَدْنِي) دِرْهَمٌ *a dirham (coin) is enough for me*; and is hence used with the impf. in the sense of *pretty often, sometimes, perhaps*, as إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ *liar sometimes speaks the truth*.

قَدَرُ, impf. يَقْدُرُ, *be powerful, able.*

قَادِرٌ part. adj. *powerful, able.*

قَدَس. II. قَدَّسَ *purify, consecrate*; hence اَلْبَيْتُ اَلْمُقَدَّسُ or بَيْتُ اَلْمُقَدَّسِ or *Jerusalem*. — See Chald. gl. קדש.

اَلرُّوحُ اَلْقُدُّسُ *purity, sanctity*; hence اَلْقُدُّسُ *Jerusalem*, اَلرُّوحُ اَلْقُدُّسُ or رُوحُ اَلْقُدُّسِ *the holy spirit* (according to the Muhammadans, the angel Gabriel).

قَدَمَ, impf. يَقْدُمُ, *go before, precede*; قَدِمَ, impf. يَقْدُمُ, *approach, arrive*; قَدُمُ, impf. يَقْدُمُ, *be old or ancient.*

— See Syr. *ܩܕܡܐ*.

قُدَّامَ prop. *the front*; adv. acc. قُدَّامَ *in front of, before*; مِنْ قُدَّامَ *from before, away from*.

قَدَفَ, impf. يَقْدِفُ, *throw; throw up, vomit*. — See Aeth. gl. 𐩧𐩣𐩪𐩪.

قَرَّ, impf. يَقَرُّ, *be cold; be quiet, stay, remain*. X. اِسْتَقَرَّ *be quiet, remain, dwell*. — Aeth. 𐩱𐩣𐩪𐩪: *be cold*, Syr. ܩܪ, Chald. ܩܪܪ; Heb. קר *cold*.

قَرَضَ, impf. يَقْرَضُ, *cut, tear, gnaw*. Cognate form قَرَصَ, Aeth. 𐩱𐩣𐩪𐩪: *shear*; Heb. קרץ; Chald. ܩܪܥ, chiefly used in such phrases as *ܐܚܠ ܩܪܥܐܝܐ (קרע) to slander or calumniate a person*, Ar. *أَكَلَ عِرْصَةَ*.

قَرَعَ, impf. يَقْرَعُ, *beat, knock*. VIII. اِفْتَرَعَ *cast lots*. —

Heb. קרע *tear, rend* (see *قَرَضَ*).

قَرَعٌ, no unitatis قَرَعَةٌ, *a gourd*. — See Syr. gl. ܩܪܥܐ. *ܩܪܥܐ a lot*.

قَلْبٌ *the innermost part, interior*; hence *pith, kernel, marrow, the heart*; pl. قُلُوبٌ. — Heb. קרב.

قَالَ, impf. يَقُولُ, *say, speak*. — See Syr. gl. 𐤒.

قَامَ, impf. يَقُومُ, *stand up, rise, stand*. — See Chald. gl. קים.
 قَوْمٌ *people, a people, a nation*; pl. أَقْوَامٌ.

ك

كَبُرَ, impf. يَكْبُرُ, *be large, stout*; كَبِرَ, impf. يَكْبُرُ, *be old*. —
 Aeth. ክብረ: *be honoured, illustrious*, Heb. הַבְּבִיר, Syr. ܟܒܪ.

كَبِيرٌ *large, old, great or famous*; pl. كِبَارٌ. —
 Heb. בְּבִיר.

كَثُرَ, impf. يَكْثُرُ, *be much, numerous*.

كَثِيرٌ *much, many, numerous*.

أَكْثَرُ *more, most*.

كُرْسِيٌّ *a seat, throne*; pl. كُرَاسِيٌّ. — See Chald. gl. כרסא.

كَرِهَ, impf. يَكْرَهُ, *be averse to, dislike, abhor, take amiss*.

كَرِهَ. V. كَرِهَ id. — Aeth. ክርኒ: (Ar. كَرِهَ) *force, compulsion*; Syr. ܟܪܝܐ *grieve, be sick*, Chald. ܟܪܝܐ, אַחֲבִיר, אַחֲבִיר, Syr. ܟܪܝܐ or ܟܪܝܐ, which see.

كَسَرَ, impf. يَكْسِرُ, *break, put to rout*. VII. ܟܝܫܪ *broken, routed, wrecked*.

كُلُّ *the whole, all*. — See Chald. gl. ܟܠ.

كَلَّمَ. II. ܟܠܡ *speak, speak to, address*.

كَلَامٌ *speech, address*; اَللّٰهُ كَلَامٌ *the word of God*.

كَلِمَةً *a word*; pl. كَلِمَاتٌ, كَلِمٌ.

كَانَ, impf. يَكُونُ *be, become, happen*. — See Aeth. gl. ٦١:٢٢
كَيْفَ *how?*

لِ

لِ emphat. part., *certainly*. Of constant occurrence after اِنَّ, as: اِنَّ اَللّٰهَ لَغَفُوْرٌ *verily God is ready to forgive*, and in the apodosis of conditional statements, after لَوْ and لَوْلَا, as: لَوْ كَانُوْا عَرَفُوْا لَمَّا صَلَبُوْا رَبَّ اَلْبَحْرِ لَوْلَا *if they had known (it), they would not have crucified the Lord of glory*; also in such phrases as: لَعَبْرِيْ *by my life*, لَعَبْرُ اَبِيْكَ *by the life of thy father*.

لِ, and with pron. suff. لِ, *to, for, according to*, etc. Sign of the dat., and of the acc. (principally with particip. and inf., as مُغْبِبٌ لَكَ *filling thee with wonder*, اَلْمُفَسِّرُوْنَ لِهٰذِهِ اَلْاٰيٰتِ *the expounders of these verses*; or when the acc. precedes the verb, as اِنْ كُنْتُمْ لِلرُّوْيَا تَعْبُرُوْنَ *if ye interpret visions*). — See Chald. gloss. ٥.

لِ in order that, *that*; construed with the subj., as وَقَامَ يُوْنٰنُ لِيَفْرَّ *Jonah arose that he might flee* (to flee). Prop. it is identical with the prep. لِ, and is often conjoined with اَنَّ (as اَنْ اَكُوْنَ اَوَّلَ اَلْمُسْلِمِيْنَ *and I was ordered to be the first of the Muslims*),

always when followed by the neg. لَا (as إِنْمَا قَالَ ذَلِكَ لَا) *he said this only in order that learning might not be disparaged* — لِأَنَّ لَا for لَأَنَّ

no, not. When = لَا, it is followed by the Jussive. —

See Chald. gl. لَا.

لِأَنَّ, for لِأَنَّ, in order that — not. See ل.

لِأَنَّ and لِأَنَّ because, 'since. See أَنَّ, أَنَّ, and ل.

لَيْسَ, impf. يَلْبَسُ, put on clothes. — See Chald. gl. לבש.

لَعَلَّ. See عَلَّ.

لَاكِنْ or لِكِنْ but. Before nouns and pron. suff. it takes the form لِكِنْ, and is construed with the acc. (but لِكِنِّي as well as لِكِنِّي).

لَمْ not; followed by the Jussive, as لَمْ يَكُنْ يُحِبُّ الشَّعْرَ *he did not like poetry*.

لَمَّا when, after.

لِمَا (also لِمَ and in poet. لِمَ) on account of what? why? See مَا.

لَيْسَ there is not, was not. Comp. of لَا and the obsol. أَيْسَ = יש. — See Chald. gl. איש.

لَيْلٌ night; nomen unitatis لَيْلَةٌ a night, pl. لَيَالٍ. — See Chald. gl. ליל.

مَا what? that which, what, whatever. In interrog. مَا is often annexed, as مَاذَا أَتَيْتَ? (see مَاذَا).

The same ^{word} is used as conj. in *as far as* (مَا ^{أَسْتَطِيعُ} *in as far as I can, as much as I can*), *as long as* (مَا دُمْتُ حَيًّا *as long as I remain alive*), and *how* (in one of the verbal forms of expressing wonder, e. g. مَا أَعْجَبَ أَمْرَكَ *how strange is your conduct!* مَا أَشَدَّ مَا حَزَنْتَ *how violent is your grief!*). From it too has sprung

مَا *not*. See Gesenius' Hebr. Gr. 16 th ed., p. 239. note * of the Engl. transl.

مَتَاعٌ *wares, merchandise, utensils, furniture*; pl. أَمْتِعَةٌ.

مَتَّى, مَتَّى, Ματθαίος; the prophet Jonah is called by the Arabs يُونُسُ بْنُ مَتَّى.

مَثَلٌ, مَثَلٌ, impf. يَمْثِلُ, *stand erect*; مَثَلٌ, impf. يَمْثِلُ, *be like, resemble; make like, assimilate, compare*. — Aeth. ሙለ: or ሙለ: *be like, seem*; Heb. בְּמִשְׁלֵי *be like*, Chald. II. ܡܬܠܝܬܐ, part. pe' ul ܡܬܠܝܬܐ *like*. The noun מִשְׁלַל occurs in all the dialects: Ar. مَثَلٌ, Aeth. ሙለ: Aram. ܡܬܠܝܬܐ, ܡܬܠܝܬܐ, ܡܬܠܝܬܐ.

مِثْلٌ *what is like or equal*, pl. أَمْثَالٌ; adv. acc. مِثْلَ *like, as*. — Heb. מִשְׁלַל, Phoen. מִשְׁלַל (inscr. Eryc. l. 3).

مَرَّ, impf. يَمُرُّ, *pass by, on, or away*.

مَرَّةً *a single time*; pl. مَرَّاتٍ, مَرَّارٍ; adv. acc. مَرَّةً *once*.

مِسْحٌ *a garment of coarse cloth*; pl. مَسُوحٌ.

مَعَ or مَعْ *with, along with*. — See Chald. gl. ܡܥ.

مَلَّاحٌ *a sailor*, pl. مَلَّاحُونَ. — See Syr. gl. ܡܠܠܚܐ.

مَلِك, impf. يَمْلِكُ, *be master of, possess*. — See Chald. gl. מלך.

مَلِك an owner or possessor, king; pl. مُلُوكُ.
مَنْ (in Egypt. مِئ or مِئِن) *who?* — See Chald. gl. מן.
مِنْ *from, of, out of*; after the comparative, *than*. — See Chald. gl. מן.

مَات, impf. يَمُوتُ, *die, be dead*. — See Chald. gl. מית.
مَوْت death.

مَاج, impf. يَمْوجُ, *move to and fro, be agitated*.
مَوْج a wave, pl. أَمْوَاج.

مَالَ, impf. يَمِيلُ, *bend or incline*. VI. تَمَايَل *bend to and fro, be agitated or tossed about*.

ن

نَاس. See أَنْسَان.

نَبَأ, impf. يَنْبَأُ, *be raised or elevated*. II. نَبَأَ *bring news, announce; choose as a prophet*. V. تَنَبَّأَ *appear as a prophet*. — See Chald. gl. נבא.

نَبِي (for نَبِي) a prophet, pl. أَنْبِيَاء.

نُبُوَّة (for نُبُوَّة) the office of prophet, prophecy, a prophecy.

نَبَت, impf. يَنْبُتُ, *sprout, grow*.

نَدَا, impf. يَنْدُرُ, *call or summon; come together, assemble*.

III. نَادَى *cry out, proclaim, call or summon*.

نَذَر, impf. يَنْذُرُ, *vow*. — See Chald. gl. נדר.

نَذْر a vow; pl. نُذُور.

فَرَعَ, impf. يَنْزِعُ, *tear or pull off, snatch away*. — Cognate words in Heb. are נָסַע and נָסַח.

نَزَلَ, impf. يَنْزِلُ, *come down, descend, alight, take up one's abode*. — Heb. נָזַל *flow*.

نَظَرَ, impf. يَنْظُرُ, *see, look at, observe, consider*. — See Syr. gl. نَظَر.

نَفْسٌ f. *the soul, life; a person, person or self*; pl. نَفُوسٌ, أَنْفُسٌ. — See Chald. gl. נַפְשָׁא.

نَفَعَ, impf. يَنْفَعُ, *be of use or advantage*.³
كَافِعٌ part. adj. *useful*; أَنْفَعُ *more useful, better*.

نَهَرَ, impf. يَنْهَرُ, *flow*. — See Chald. gl. נָהַר.
أَنْهَارٌ, نَهْرٌ, *a river, a canal*; pl. أَنْهَارٌ.

نَهَى, impf. يَنْهَى, gen. used in the pass. نُهِيَ, *come to, reach*. VIII. اِنْتَهَى *come to, reach; come to an end, be finished*.

نَامَ, impf. يَنَامُ, *sleep*. — Aeth. ሰፍ: Heb. נָם, Syr. نَمَ.

In Ar. نَامَ is used in speaking of sound sleep, وَسَنَ of lighter slumbers; in Heb. the use of נָם and נָשָׁן is reversed.

نَيْنَوَى, נִינְוָה, *Nineveh*.

هَبَّ, impf. يَهْبُ, *blow*. IV. أَهَبَّ *make blow*.

هَبَطَ, impf. يَهْبِطُ, *fall down, go down, descend*.

هَدَأَ, impf. يَهْدَأُ, *be still, quiet*. — Aeth. ሆዳ::

هَذَا, f. هَذِهِ, هَذِي, *this*; du. nom. m. هَذَان, f. هَتَان; pl. هَؤُلَاء. — Comp. of هَا = הָא, הֵא, and זָא.

هَرَبَ, impf. يَهْرُبُ, *flee*.

هَرَبٌ *flight*.

هَيْكَلٌ *anything large or bulky, espec. a large building, palace, temple*. — See Chald. gl. הֵיכַל.

هَلَكَ, impf. يَهْلِكُ, and هَلِكَ, impf. يَهْلِكُ, *die, perish*. —

See Chald. gl. הָלַךְ.

هُنَا *here, there*. Comp. of هَنا *here* and هُنَا. Other forms are هُنَالِكَ, and هَاهُنَا, هَاهُنَا (comp. ذَا and its compounds).

هُوَ, f. هِيَ, *he, she, it*; du. هُمَا; pl. m. هُمْ (in poet. هُمُ), f. هُنَّ. When preceded by وَ or ف, the vowel of the first syll. is gen. dropped, وَهُوَ, فَهِيَ. — See Chald. gl. הוּא. — هُوَذَا (هُوَذَا) as interj., *lo! see!*

هَالَ, impf. يَهُولُ, *terrify*.

هَوَلٌ *fear, terror, anything terrible*; pl. أَهْوَالٌ.

هَاءَ, impf. يَهَيِّئُ, يَهَيِّئُ, *be prepared, ready*. II. هَيَّأَ *prepare, make ready*.

هَاجَ, impf. يَهْجِجُ, *be agitated, excited, rage; excite, rouse*.

— See Aeth. gl. ሆኅ::

وَادَ, impf. يَبْدُدُ, *bury alive*. VIII. اِئْتَاذٌ *go slowly along*.

Formed by transposition from آوَدَ (اَوَدَ) *bend, load or burden, oppress*, Heb. אָוֶר *a burden*.

liver up. As to these diff. signif., comp. the rad. שלם, سلم, and חם, תם, in the several dialects.

י

יָפֹא, יָפוּ *Jaffa*, or *Joppa*.

יִיֶּס, impf. יִיֶּבֶס, *be dried; up, withered*. II. יִיֶּס *dry up, make wither*. — 'See Chald. gl. יבש.

יֵבֶס *a dry place, dry land*.

יָד f. *the hand*;^c du. יָדָן; pl. אֵיֶד, אֵיָד. — See Ch. gl. יד. אֲלִיֶּסְרִי *the left side, left hand* = יֶסָר.

יָיִן f. *the right side, right hand* = אֲלִיֶּנִי, *an oath*,^c pl. אֵיֶן. — See Chald. gl. ימין.

יּוֹם *a day* (i. e. the *civil day* of 24 hours; the *natural day* is נֶהָר, as opp. to *night* לַיִל); pl. אֵיָם. — See Chald. gl. יום.

יּוֹנָן, יוֹנָן, *Jonah*; gen. called by the Arabs يُونُس (Iωνας).

Syriac Alphabet.

Consonants.

	Final			
	Annexed	Unannexed	Annexed	Unannexed
Initial	1	2	3	4
Medial	5	6	7	8
Final	9	10	11	12
Annexed	13	14	15	16
Unannexed	17	18	19	20
Annexed	21	22	23	24
Unannexed	25	26	27	28
Annexed	29	30	31	32
Unannexed	33	34	35	36
Annexed	37	38	39	40
Unannexed	41	42	43	44
Annexed	45	46	47	48
Unannexed	49	50	51	52
Annexed	53	54	55	56
Unannexed	57	58	59	60
Annexed	61	62	63	64
Unannexed	65	66	67	68
Annexed	69	70	71	72
Unannexed	73	74	75	76
Annexed	77	78	79	80
Unannexed	81	82	83	84
Annexed	85	86	87	88
Unannexed	89	90	91	92
Annexed	93	94	95	96
Unannexed	97	98	99	100

Arabic Alphabet.

Consonants.

Hebrew-Arabic		Initial	Medial	Final.	
				Annexed	Unannexed
א		ا	ا	ا	ا
ב	b	ب	ب	ب	ب
ט	t	ت	ت	ت	ت
ה	th	ث	ث	ث	ث
ג	J, g	ج	ج	ج	ج
ה	h	ح	ح	ح	ح
כ	kk	כ	כ	כ	כ
ד	d	د	د	د	د
ה	dh	ذ	ذ	ذ	ذ
ר	r	ر	ر	ر	ر
ז	z	ز	ز	ز	ز
ס	s	س	س	س	س
ש	sh	ش	ش	ش	ش
ש	ś	ص	ص	ص	ص
ד	ḍ	ض	ض	ض	ض
ז	ṭ	ط	ط	ط	ط
ז	zh	ظ	ظ	ظ	ظ
ע		ع	ع	ع	ع
ג	gh	غ	غ	ع	غ
פ	f	ف (ف)	ف (ف)	ف (ف)	ف (ف)
ק	k	ق (ق)	ق (ق)	ق (ق)	ق (ق)
כ	k	ك	ك	ك	ك
ל	l	ل	ل	ل	ل
מ	m	م	م	م	م
נ	n	ن	ن	ن	ن
ה	h	ه	ه (ه)	ه	ه
ו	w	و	و	و	و
י	y	ي	ي	ي	ي
Vowels.	א	(an َ)	i ِ (in ِ)	u ُ (un ُ)	u ُ (un ُ)

የግንባታ ስራ ላይ የሚሳተፉት ሰራተኛዎች በጥቅምት 2019 ዓ.ም. ለግንባታ ስራ ላይ የሚሳተፉት ሰራተኛዎች በጥቅምት 2019 ዓ.ም.

ā	ū	ī	ā	ē	ē	ō
U	U	Y	Y	Y	U	U
A	A	A	A	A	A	A
h	h	h	h	h	h	h
o	o	o	o	o	o	o
W	W	W	W	W	W	W
L	L	L	L	L	L	L
ā	ā	ā	ā	ā	ā	ā
Φ	Φ	Φ	Φ	Φ	Φ	Φ
Π	Π	Π	Π	Π	Π	Π
T	T	T	T	T	T	T
z	z	z	z	z	z	z
h	h	h	h	h	h	h
Y	Y	Y	Y	Y	Y	Y
Θ	Θ	Θ	Θ	Θ	Θ	Θ
U	U	U	U	U	U	U
H	H	H	H	H	H	H
P	P	P	P	P	P	P
R	R	R	R	R	R	R
γ	γ	γ	γ	γ	γ	γ
μ	μ	μ	μ	μ	μ	μ
ξ	ξ	ξ	ξ	ξ	ξ	ξ
ξ	ξ	ξ	ξ	ξ	ξ	ξ
θ	θ	θ	θ	θ	θ	θ
ζ	ζ	ζ	ζ	ζ	ζ	ζ
T	T	T	T	T	T	T

ק
ח
ג

Φ <i>kua</i>	Φ <i>kui</i>	Φ <i>kuā</i>	Φ <i>kuē</i>	Φ <i>kuē</i>
𐤕	𐤕	𐤕	𐤕	𐤕
𐤕	𐤕	𐤕	𐤕	𐤕
𐤕	𐤕	𐤕	𐤕	𐤕

Samaritan Alphabet.

[illegible]

